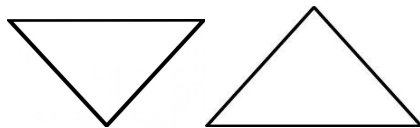


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# The Eternal Quest

The Fulfillment of All the Needs of All Beings  
By All Beings through Ethical Means?



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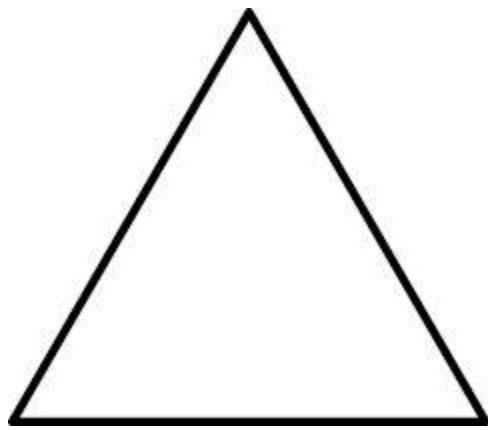
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**One: Initiating Thoughts**

1. This work is about An Idea: the idea of how to make manifest the fulfillment of all the needs of all beings by all beings through ethical means. That is the whole and only purpose of this work.  
There is no other purpose here.

- I. It has total compassion for the suffering of *all beings* and the alleviation of it.
- II. It has no affiliation to any group, community, nationality, race, ethnicity, religion, ideology, political affiliation, or any other affiliation. It is completely independent and transcendent because It sees all affiliations as One Affiliation manifesting in *deceptively* different forms but in their essence are identical.
- III. It is not personal; there is *nothing* in It that implies either *directly or indirectly* any affiliation or geographic location – group, community, society, country, region or continent.
  - i. However, should every society, manifest whatever is for the good, progress and evolution of all which is universally accepted as being so?

As a case in example, should every society accept and *sincerely* attempt to manifest the contents of The Universal Declaration of Human Rights, The International Covenant on Economic, Social and Cultural Rights and The International Covenant on Civil and Political Rights? This Declaration and Covenants are from the work of the United Nations.

- IV. An attempt to attune to The Thoughts, Feelings and Will of The Idea has been made and *all faults* is not Its fault but to the attunement to It and therefore it is encouraged that others more competent at attunement to It do so in order to eliminate as many faults as possible if not all faults.

## 2. It presents Its Self through questions alone.

- I. It is a work of engagement and not entertainment and if taken in the right spirit might become a worthy engagement if one ponders Its Purpose.
- II. Each question is just a question - its purpose is not to lead, influence or persuade through follow up questions in order to create a psychological trap. However, it would be almost impossible to make questions coherent as a whole without a sequence.
- III. Those questions are for us to consider with our minds *and hearts*, if we will to do so. If that is the case then we can decide whether these questions are worthy of being worked on (or modified before being worked on) and manifested.

## 3. Why is the work in question format?

- I. Is it because history has repeatedly proven that nothing fails more than telling people what to do?

II. Is it part of reality that we may do something externally but internally not mean it and try to make it fail?

III. Are not questions invitations to think, feel and do if we will to do so?

4. Should there be essential psychological prerequisites for engaging in this work as the object of It is the fulfillment of all the needs of all beings by all beings through ethical means? Prerequisites such as:

I. Having goodwill and compassion for *all* beings and desiring to alleviate their sufferings.

II. Freedom from the bias and prejudice for or against any affiliation, whether communal, racial, ethnic, religious, ideological, political, or any other affiliation bias and/or prejudice.

5. The possible reactions to this work are:

I. It is too idealistic – utopian.

II. Some may think it is a deceptive attempt at getting desired answers.

III. Some may even want to call it a work of self-interest or self-aggrandizement.

IV. It is promoting *an agenda*.

6. The reality of this work:

I. This work is full of faults; however, it may deserve manifesting in spite of its faults because its motivation is manifesting the fulfillment of all the needs of all beings by all beings through ethical means?

II. It has no desire to convince anyone of anything because it knows that it is impossible to do so and if possible, any convincing is only short lived and inconsequential.

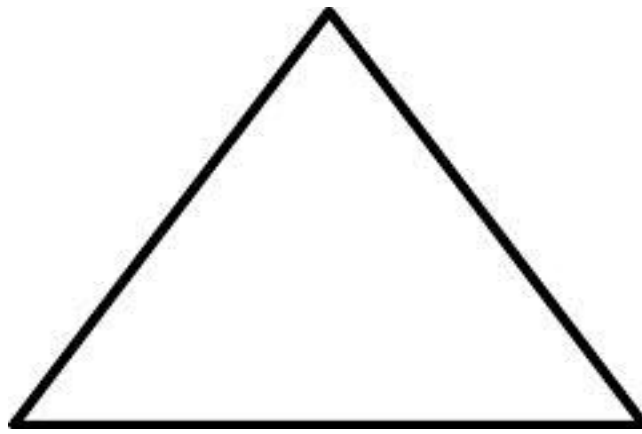
III. No one can claim authorship of this work.

IV. It is available freely to all – there is no monetary value attached to it.

V. It prohibits every form of financial gain and ulterior motives attaching itself to it.

VI. It does not belong to any group, community, race, ethnicity, religion, ideology or political affiliation or any other affiliation.

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**Two: All Centered Questions**

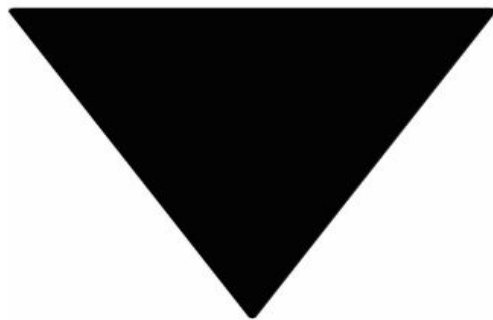
1. Is it possible that *some* of our questions lead to answers that are not for the good, progress and evolution of *all* and cause unnecessary waste of energy, resources, talent and time?
  - I. If this is so, is it because before asking questions we do not *take enough time* to figure out as conscientiously as possible if the purpose of our questions are in the interest of *all* and therefore end up asking *Self Centered Questions*?
  - II. Is a significant number of questions asked in communities, nations, regions and continents mostly Self Centered Questions which are based on *Self Centered Interest*?
  - III. Can we define Self Centered Interest as the interest of one's self, those one considers important or related to one's own self and one's communal, racial, ethnic, religious, ideological, political and so on affiliations?
2. Are there questions of a completely different nature? *All Centered Questions*?
  - I. Are All Centered Questions inherently conscientious in nature because an *All Centered Interest* motivates them not a Self Centered one?
  - II. Can we define All Centered Interest as questions that consider *equally* the interest of one's self, those one considers important or related to one's self and all others whatever maybe their affiliations?
  - III. Is the *fear* of those one considers important or related to one's self and one's affiliations the main reason or the reason for not asking All Centered Questions?
  - IV. Are All Centered Questions capable of answering many questions at the same time because an All Centered Interest motivates them?
3. Do they ask *Cause Solving Questions* instead of *Symptom Solving Questions* because of their All Centered Interest and are therefore more likely to find in the issue or problem:
  - I. The cause of it;
  - II. What is of priority in it;
  - III. What is secondary in it;
  - IV. What is tertiary in it;
  - V. What is relevant to it versus irrelevant;
  - VI. Moreover, what its real solution is?
4. Are All Centered Questions because of their All Centered Interest more likely to ask essential,

vital and priority questions of immense importance worldwide?

- I. Questions that we may have to first think about and resolve before considering secondary and tertiary ones because if we do not the consequences will be great harm to all?
- II. In other words, answering the question, how we can fulfill all the needs of all beings by all beings through ethical means?
- III. Should we try to answer this question by taking *as much time as needed* to think more deeply about it in order to find out how we can make it possible and do so instead of *reacting impulsively* with the word “impossible”?
  - i. Is it a reality that we waste so much time thinking about unworthy questions and engaging in activities that are trivial, superficial and frivolous both which are almost totally unworthy of intelligent beings?
  - ii. Is every so-called “impossible” in fact indicative of our carelessness and not due to any “impossibilities”?
  - iii. When we think of something as “impossible”, does it not lead to biological, metaphysical, psychological and sociological degeneration and atrophy?
    - ii. Is this impossible thinking born out of fear of fantastic and imaginary loss of so-called Self Centered Interest?
    - iii. Will we ever let go of this Fear or will Fear continue to be The Constant Undisputable Reality, which has made *many great possibilities become pathetic impossibilities*?
- IV. If we let go of this question will it be an extremely cruel abandonment of the aspired for values, ideals and principles held by all beings?
- V. If it is a reality that we have been, are and will be continually lowering the standards of our values, ideals and principles will it, lead to further *destructive, dangerous and may be devastating implications and consequences for all*?

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## **Three: Introduction**

1. When we think and *continue* to think beyond our own selves into our families, groups, communities, societies, nations, regions, continents, worlds and universes and therefore consider the past, present and future of all beings do we almost always inevitably start to permanently think about:

Their problems, the causes of their problems, why they cannot fully resolve them and what is a solution that we can reflect on, improve and implement that will solve their problems.

2. Perhaps there is no need to list the endless number of problems that cause all beings great harm. Does not everyone know them?

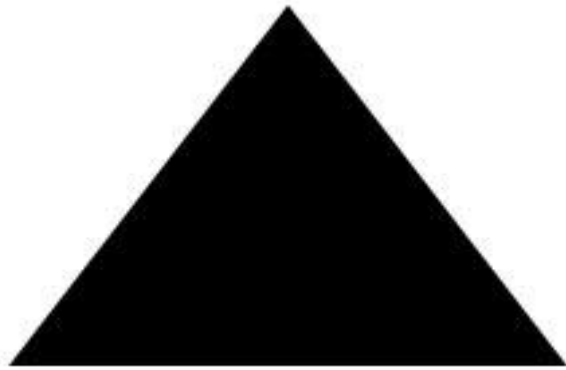
3. However, for the purposes of this work can we define the word problem as anything that does not help beings have their biological, metaphysical, psychological, sociological needs fulfilled, and all that does with the word solution?

4. Are unfulfilled needs the crucial problem facing all beings?

5. Can it also be the problem that has to be resolved *first* in order for us to:

- Secure that which has already been accomplished no matter how significant or insignificant it is;
- Establish *a real solid foundation* from which we can take off to *real achievement* and make possible *the furthering of the evolution of all beings?*

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## **Four: The Eternal Quest**

1. In order to fulfill the needs of all do we have to know what was, is and will be the *deepest and innermost purpose of all beings actions*, whether they are unconscious, subconscious or conscious of it?

Can it be: to fulfill all the needs of all beings by all beings through ethical means? Is this *The Eternal Quest*?

2. Is everything about It and every other manifestation of thought, feeling and action by all beings is only about the varied strategies of *attaining It or thwarting It* all the way from:

Extreme, conscious and sophisticated attempts of either attempting to attain or thwart It, to moderate, subconscious and somewhat sophisticated and mild, unconscious and not so skillful attempts?

3. Is The Eternal Quest the most sacred, most ethical and highest obligation of all beings towards all beings - the summation and conclusion of all thought and endeavor – the innermost essence of their values, principles and ideals?

Has It, is It and will It always be universally accepted, desired and worked on by all beings of goodwill towards all beings?

4. Is It All Centered because of its total inclusiveness and does it transcend all the known Biological, Safety, Attachment, Esteem, Cognitive, Esthetic, Self-actualization and Transcendence needs because they are essentially Self Centered?

5. Should we see all needs within the four dimensions of life (in alphabetical order) the biological, metaphysical, psychological and sociological?

- I. Are those dimensions of life totally unified, interlinked, intertwined, dependent and interdependent that one finds it extremely difficult to differentiate the effects of one from the other?

- II. Should we not consider the needs in hierarchical order of importance because every need may be, as important as every other need?

- III. Is the fulfillment of a need or non-fulfillment of a need consequential on every other need?

6. Are the needs the following:

- I. The need to be free from the fear and actuality of all types of biological, metaphysical, psychological and sociological harm whether caused by one or a combination or all of the following:

One's self, other beings of one's own species, other beings not of one's own species and all the other biological (includes the environment), metaphysical, psychological and sociological

conditions;

II. The need to have all types of evolutionary biological, metaphysical, psychological and sociological conditions that make possible the fulfillment of the following needs:

i. *The Biological Need* for nutrition (food and drink), fitness, clothing, shelter and *evolutionary* biological homeostasis for the purpose of serving The Eternal Quest;

ii. *The Metaphysical Need* to have one's conscience at peace by being a fellow contributor in the manifestation process of The Eternal Quest;

iii. *The Psychological Need* for a craft that is in harmony with one's real and desired choice of service to The Eternal Quest;

iv. *The Sociological Need* for all types of relationships that help one engage in other worthy activities in the service of The Eternal Quest.

7. In order for those needs to be fulfilled for any being must they be fulfilled at all times and in all places (relatively speaking and keeping in mind the possibility of extraordinary circumstances) in all ways that are peaceful, honorable, dignified and purely (without ulterior motives) motivated and that *the same happens for all other beings*?

I. Does this mean that no being can at any time and place (within relativity) have all its needs fulfilled unless all beings have all their needs fulfilled and vice versa?

II. If this is true does it endorse the idea that the true potentiality (if not essence) of all beings is All Beings Centeredness and not self-centeredness?

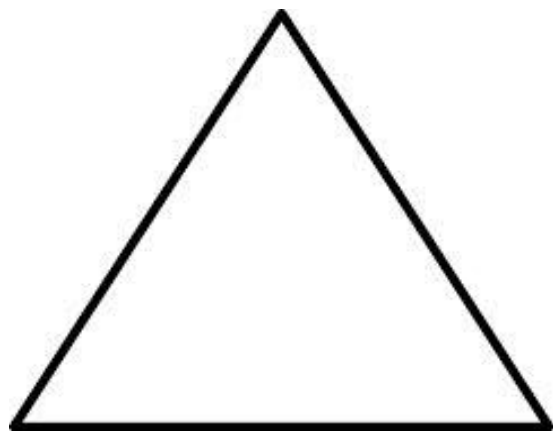
8. If those needs are fulfilled are they *most likely* to lead to the attainment of real and lasting biological, metaphysical, psychological and sociological evolution for all beings which maybe the incremental gaining of:

I. Liberation;

II. The realization of one's blissful state of Relational Oneness with all beings and The Supreme Being (for those who believe in one) or The Cosmos;

III. Moreover, The Search for a Greater Order, Goodness and Truth and the manifestation of the findings thereof which leads to a Greater Beauty, Love and Wisdom manifesting A Heaven on Earth – a Greater Life, Love and Light?

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**Five: Crucial Change**

1. Will The Work of manifesting The Eternal Quest help us bring about the following crucial changes within ourselves?

### The Biological Change

- I. Recognition that our current home is the world and the universe we live in and therefore the protection and thriving of their environment as a whole is a *major priority*.
- II. Change our misconception that we are the masters of all other species and are here to dominate them.
- III. Most importantly, finally acknowledge the equal rights reserved for “human beings” to the so-called animal world.

Note: In this work, being a human being is nothing to be proud of when we consider the historical and present record of human beings.

- i. Help us acknowledge their gigantic contribution to human life and in turn, help us acknowledge our guiltless, unethical and murderous actions towards them.
- ii. Make us stop committing all types of abuses against them especially the horrors of slaughter, suffocation, electrocution and killing of them, this human made legalized murder.

Note on suffocation: Fish suffocate when taken out of water.

Therefore, liberate them from the fear for their lives that they daily suffer throughout the world because of our actions.

- iii. Finally give them their inalienable right to life, freedom and the pursuit of happiness and hence their right to full citizenship.
  - iv. Make us all vegetarians or preferably vegans (no dairy products).
  - v. Vegetarianism and veganism become an unquestionable ethical imperative and absolute in the near future.
  - vi. A day will come when we will stop rationalizing, intellectualizing and justifying our vicious immoral actions towards other living beings and instead simply admit that it was out of our most ugly desire that we committed these heinous acts and finally look back with great guilt and move on towards redemption?
- IV. Will there be independent groups and/or groups in association with religions putting up obstacles for the manifestation of this noble cause and imperative in the name of religion in order to continue to satisfy their unethical and immoral desires?

## The Metaphysical Change

- I. Give all beings a one unifying universal purpose and plan and therefore an identity that:
  - i. Incrementally reforms, transforms and eventually transcends all other identities by recapturing our All Centered Identity, which holds universal perceptions, values, principles and ideals and therefore universal responsibilities and rights.
  - ii. Lead to the reformation, transformation and eventual transcendence of all universally existing forms of biological, metaphysical, psychological and sociological life and give birth to a New Life on all those levels.
  - iii. Realization that The Eternal Quest is one with The Divine Plan spoken of by all world religions though its alteration to fit our most unethical and immoral desires corrupted It.
  - iv. Bring an understanding in humanity that the idea of sin in all world religions is an attempt to bring about a loving disposition towards all beings instead of an exploitative one or to live by The Golden Rule.

Not to love is sin. Is this the right definition?

- II. If all those metaphysical changes occur, will they not change the subatomic and atomic architecture of all beings into one that is in total harmony with All Centeredness and incrementally bring all beings into Super Consciousness?

## The Psychological Change

- I. Will working on The Eternal Quest make us realize Its undeniable realism and great possibility of manifestation because It pursues the facts of unfulfilled needs and how we can fulfill them together and therefore?
  - i. Present the Great Work that has to be done if we care enough to insist that all beings must have all their needs fulfilled.
  - ii. Make us realize that this Work is truly worthy of ourselves and therefore worthy of our dedication and adaptation to It?
- II. Further awaken our conscience and therefore the genuine desire to think, feel and act for the fulfillment of all the needs of all beings instead of only the fulfillment of one's own needs, the needs of those one considers important or related to one's own self and one's affiliations.
  - i. Make us realize the fact that those who are important to our own selves or directly related to our own self are all beings when we think and feel our interdependence at all levels of life and our sharing of the same universe and its resources.
  - ii. Realize that all being have needs and wants that are almost totally identical and therefore end all



forms of self-centered consciousness (which give birth to separation from others and in turn brings about misery for all) and begin living genuine All Centered Consciousness.

- III. Liberate all beings from all self-centered indoctrination, programming, conditioning, illusions, automatic reactions and mindlessness.
- IV. Bring about the vitally needed direction and organization of the human mind, feelings and actions on a one shared universal purpose and plan.
- V. Develop the essential needed qualities in the mind and heart of every being that are vital for manifesting this Work - the quality of compassion towards all beings.
- VI. Help us make a comprehensive assessment of all our experiences through using the methodology that begins with finding out first what is it that we all beings want from all our experiences, in other words, a methodology that begins with the end in mind.
  - i. Therefore, realize that other methodologies that do not begin with the end in mind are usually confusing and almost never conclusive because of losing sight of the motive for all actions.
  - ii. Enable us to understand the summary and conclusion of all our actions within all the themes and forms that life portrays before us.
  - iii. Understanding this, the revelation of the purpose and plan within ourselves will become more transparent.

In other words, we will realize that the whole purpose of all beings best thoughts, feelings and actions are in essence a deep yearning sorrowful cry for the fulfillment of that long forgotten imperative: The Eternal Quest.

- VII. Moreover, through working on manifesting The Eternal Quest we will be able eventually to answer The Big Questions of Life.

#### The Sociological Change

- I. Because of realization, we will unhesitatingly accept all declarations (example, The Universal Declaration of Human Rights) that call for the inclusion and appreciation of all regardless of *any designations* whatsoever.

In other words, wholeheartedly setting up unfailing mechanisms to insure the dignity, equality, freedom, rights and responsibilities of all beings made in those declarations.

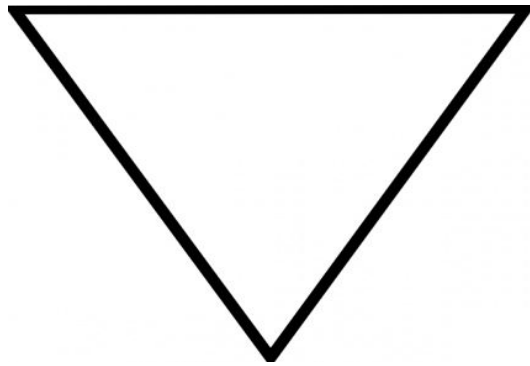
- II. Ending *forever all forms of oppression everywhere in the world* because oppression is the greatest evil, enslavement and immorality brought about by deep and complete hatred for equality.

- III. For manifesting The Eternal Quest:

- i. All will foster goodwill, understanding, cooperation, and balance through sharing in order to further the illuminated interest of all beings without exceptions and therefore create harmony with all.
- ii. All will link, connect, know, learn, engage, exchange, participate, share, grow and evolve towards that great integration and synthesis of all beings.
- iii. Willingly be inclusive of all views and perceptions.
- iv. Willingly participate in building a system that will succeed at fulfilling all the needs of all beings by all beings through ethical means - a system that will unite all systems.
- v. Correct the errors of this theory, improve it, edit it and do whatever is necessary in order to make The Work of manifesting The Eternal Quest easier for all.  
  
In other words, do whatever we can to make its presentation on the visual, auditory, olfactory, gustatory and tactile levels inspiring to the different types of beings and personalities and therefore their talents and interests.
- vi. Alternatively, even discarding this theory all together and begin writing it all over again for manifesting The Eternal Quest.

If all the above changes are improbable, is there an imperative change that has to happen – the least common denominator? The next section questions this.

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**Six: Imperative Change**

1. If all the above is “too hard or impossible” to manifest can we at least manifest these freedoms throughout the world?

The freedom from all types of fear, freedom from want, freedom of speech and expression and the freedom of every person to believe or not believe in any religion or spirituality;

2. If we do not do so is it because we the human species do not learn enough from our past and its consequences?

- I. Are we a psychopathic species because besides our own selves, those whom we consider important or directly related to our own selves and our other affiliations our relationship with the “others” or “them” is characterized by:

i. considerable disrespect for their rights;

ii. a great deficit in responsibility to them;

iii. lack of interest in forming relationships with them except for self interest and/or even exploitative self interest;

iv. low or superficial tolerance for them and their ways of life that can easily turn to frustration and much worse;

v. a tendency to blame “the others” for wrongs and think we are always right or rationalize, intellectualize, justify and lie away whatever wrong actions we have committed against them;

Is it a fact that we *never really deal with the real social issues within our societies* and instead cowardly busy ourselves with blaming “the others” instead of really facing up to the majority of the rich and powerful within our own societies who oppress and exploit because we fear them?

vi. and even those whom we consider related to ourselves we are not truly kind to them and when we are it is usually tainted with ulterior motives – we do not even spare our own selves because of our engagement in activities that destroy its interests?

3. Is the *greatest sign of maturity* that humanity will ever go through *accepting* the fact that every one of us is a psychopathic person and therefore *has to change*?

4. Does human history past and current amply prove the point, that the very low-level thinking, feeling and behavior of the human species has not ever occurred in other species, neither is it now and that there is nothing that indicates that it will ever be in the future?

I. If this is true;

i. Why is it that we continue to think we are the greatest species on earth?

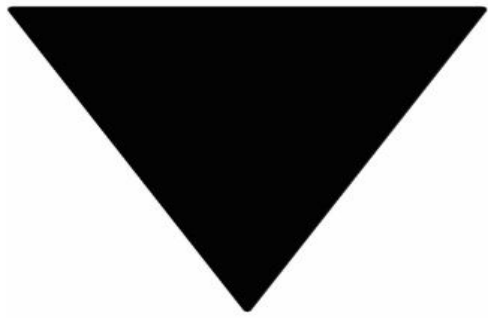
- ii. Why is it that we belligerently and viciously, do whatever we like with all other species including slaughtering, suffocating, electrocuting, killing and making them extinct?
- iii. Why do we not learn from them the many great lessons of cooperation which they live by that we desperately need to learn?
- iv. Is it not a fact that we human beings besides committing every vile act against other species we have not even spared the environment and “other” human beings and brought about great suffering to them and at times destruction and in spite of all this, we still think so highly of ourselves?

5. If we are a psychopathic species what is the solution for it?

- I. What solution offered would we not accept because of our limited self-interested: perceptions, egotism and ulterior motives?
- II. Will we only accept offered solutions when the catastrophic consequences of our actions force us or give us no choice but to accept them?
- III. In the light of all the above, will we accept all that science has to offer in order to correct our psychopathic tendencies?

6. Shall we now turn our attention to the philosophies, theories and methodologies that have attempted to fulfill the needs of beings and measure them in relationship to The Eternal Quest?

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**Seven:**  
**Philosophies, Theories and Methodologies**

Please keep in mind that the definition given for The Eternal Quest in this work is: the fulfillment of all the needs of all beings by all beings through ethical means.

1. Will it be factual to say that throughout history different sets of philosophies, theories and methodologies whether ideological, religious, social or political were and are being used to attempt to fulfill the needs of beings and was and is their the result the following:
  - I. It is difficult and complicated to compare the sets without bias due to self-centered interests;
  - II. The differences between each set *are made to appear* as if they are contradictory in varying degrees or at times completely contradictory;
  - III. Having to deal with multiple causes and solutions given for the fulfillment of the needs of beings to become possible;
  - IV. The manifestations or the symptoms of the problems which arise due to failing to fulfill the needs of beings are often confused for the cause of it and the cause of the problem is almost never found out;
  - V. The problem of failing to fulfill the needs of beings is often given a solution which makes it appear to be resolved but in fact results in:
    - i. The problem arising again,
    - ii. Or arising in a different form,
    - iii. Or making another problem(s) arise;
  - iv. and essentially giving the problem a patchwork solution much like attempting to save a sinking ship by blocking non-source sinking parts instead of blocking the source;
  - VI. If a part of the problem of failing to fulfill the needs of beings is solved in one part of the world it results in it not being a permanent solution or not guaranteed to be a permanent solution and it is not resolved in all other parts of the world;
  - VII. All beings not working in unified cooperation on a one universal systematic and comprehensive philosophy, theory and methodology to fulfill a need and therefore unnecessarily using more talent, energy, resources and time than needed;
  - VIII. That throughout history there has never been a one universal systematic and comprehensive philosophy, theory and methodology with a universally accepted purpose and plan that has made The Eternal Quest a manifest reality everywhere neither is there one now;

All philosophies, theories and methodologies to fulfill needs that have been given and are being

given have always failed in part due to communal, racial, ethnic, religious, ideological, political and so on self-centeredness and therefore were never accepted universally;

- IX. Above all destructive consequences *the continuation of the suffering of all beings* from the moment of conception to their birth, infancy to childhood, adolescences to early adulthood, adulthood to their old age and finally death;

This has been happening throughout the past, present and most likely future of the world (unless something is done to stop it), depriving all beings of the fulfillment of *all* of their biological, metaphysical, psychological and sociological needs;

2. If all or some of the answers to the questions indicate a certain degree of factuality will it be reason enough to encourage us to expand our mind, heart and will into asking whether it is possible to produce in the briefest form possible:

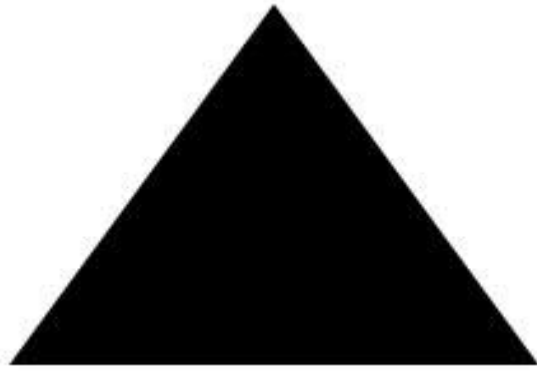
A one universal systematic and comprehensive philosophy, theory and methodology with a universally accepted purpose and plan that is developed and worked on to manifestation by all beings that will give us:

The cause of the lack of fulfillment of all the needs of all beings by all beings through ethical means, why it has not been fully resolved and the solution for it – a philosophy, theory and methodology that can make manifest The Eternal Quest if implemented?

3. Shall we now begin the attempt of producing this philosophy, theory and methodology?

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## **Eight: The Issue of Freewill**

Before we begin this section, please remember that the definition for the word problem in this work is anything that does not help beings have their biological, metaphysical, psychological, sociological needs fulfilled, and all that does with the word solution.

1. If we suppose it is probable to produce this philosophy, theory and methodology, can we first begin with the acknowledgment that no theory can be taken seriously especially with the concerns being discussed in this work if it does not deal with the issue of freewill?
2. Is it real that the history of thought on the issue of whether beings have freewill or to be more specific for the purpose of this work, whether they have no freewill, or a degree of freewill or freewill to engage in problem and solution making actions is in essence the following:

That they have either no freewill, or a degree of freewill or freewill;

- I. Therefore, the implications of those claims respectively are that they are not responsible, or somewhat responsible or responsible.
3. Is it a reality that based on the above claims and implications some would say that manifesting The Eternal Quest is not possible by using one, two, or a combination or all of the below stated viewpoints:

*Biological Viewpoint*

- I. Beings are genetically not predisposed for It and therefore are selfish in nature and not prone to cooperate with one another.
- II. The limited availability of natural resources makes this Quest impossible.

*Metaphysical Viewpoint*

- I. They project responsibility on destiny, predestination, evil beings, The Supreme Being and so on and conclude that the manifestation of this Quest is not in the hands of beings but forces outside of them that will not allow It to manifest and therefore any effort to do so will be futile.

*Psychological Viewpoint*

- I. The subconscious and/or unconscious mind makes this Quest impossible,
- II. The mind is naturally prone to illusions, distractions and fickleness and therefore the mind has no ability to fulfill It.

*Sociological Viewpoint*

- I. They blame the socially existing order in every society for this Quest not being possible to manifest because no society permits it.

4. Is it not that until now and probably in the near future science will not been able to state with certainty how much freewill beings have because of the great complexity that exists in the issue of freewill?

I. Are not the questions of the degrees of freewill in relationship to the interaction between the biological, metaphysical, psychological and sociological dimensions in every being the complexity that is as of yet extremely ambiguous in the issue of freewill?

II. Is freewill (1) biological, (3) metaphysical (2) psychological or (3) sociological – is it one, two, three or all four?

III. Is the degree of awareness of one's self in exact accordance with the degree of freewill one has?

In other words, the more aware one is the more likely one is to move from thinking that one has no freewill to thinking that one has somewhat of freewill to realizing that one has freewill?

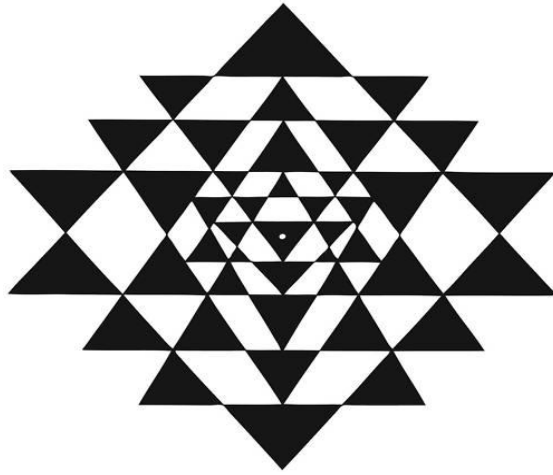
5. Shall we for now let this issue of freewill be for future generations to deal with until they reach a “proven” conclusion?

6. If we were to assume that this Quest is of vital importance then will we not have to try to find out what makes it possible and what does not in spite of the complications that arise when we consider the issue of freewill?

In other words, will we still attempt to find that philosophy, theory and methodology that can manifest The Eternal Quest if implemented?

If we were to suppose the answer is a tentative yes, shall we proceed?

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# **Nine: The Theory of All Centered Consciousness**

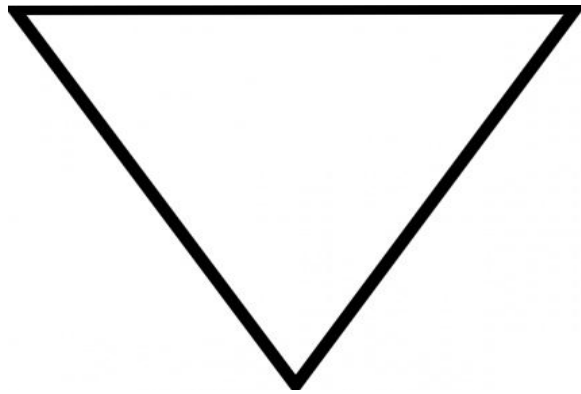
Part 1: Introduction

Part 2: History of All Centered Consciousness

Part 3: The Nature of All Beings

Part 4: The Evolution and Devolution of All Beings

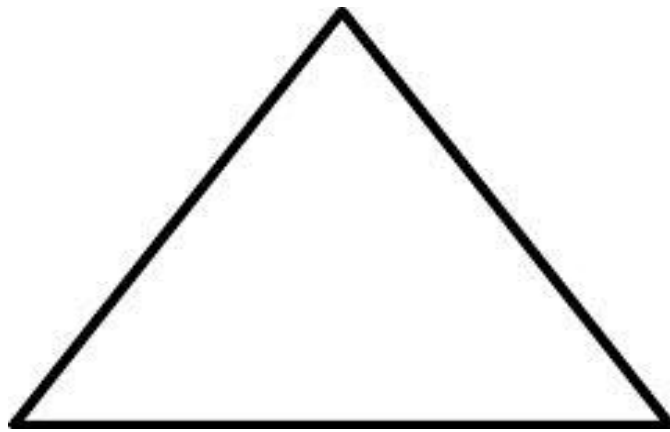
Part 5: The Stages of Evolution of Consciousness



## **Part 1: Introduction**

1. The Theory of All Centered Consciousness is a *questioning philosophy, questioning theory and questioning methodology*.
2. Is the definition of *All Centered Consciousness* understood through understanding Its process?
3. Is the process leading to It in any being initiated with *All Centered Thought* which contains *relatively continuous deep* thoughts, feelings and will related to the biological, metaphysical, psychological and sociological needs of all beings?
4. Does this then create a *relatively consistent deep desire* supported by *relatively continual action* to understand and manifest The Purpose and Plan of fulfilling all the needs of all beings by all beings through ethical means according to the being's inclinations, preference and ability to serve It?
5. Does this process incrementally create in that being the *All Centered Identity*?
6. When the All Centered Identity comes to *full maturation*, is *All Centered Consciousness* in that being manifest?

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## **Part 2: History of All Centered Consciousness**

1. Can we begin here by giving a brief, necessary and sufficient overview of the history of All Centered Consciousness?

- I. Biological History

Is the desire to reach All Centered Consciousness in every being at every level of their being – the biological, metaphysical, psychological and sociological?

- II. Metaphysical History

Does the origin of All Centered Consciousness arise from a subtle intangible part of our nature?

- III. Psychological History

- i. Is the significance of All Centered Consciousness in Its intent and manifestation rather than the many names It has been given?

- ii. Is Its intellectual seed within every being?

- iii. Is It always developing and evolving in spite of opposition from within ourselves?

Opposition that is at times conscious, at other times suppressed (suppression being a conscious process) into the subconscious and at other times repressed (an unconscious process) in the unconscious?

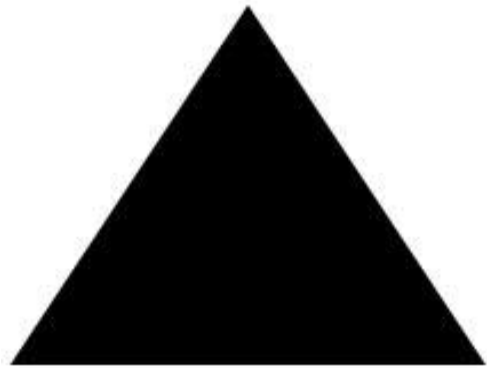
- IV. Sociological History

- i. Does All Centered Consciousness fit all historical contexts as in all contexts It is real, vital and essential to real evolution?

- ii. Has It been in development and evolvment throughout history in spite of opposition to it by communal, racial, ethnic, religious, ideological, political and so on self-centeredness?

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### **Part 3: The Nature of All Beings**

1. Could it be that by the time any being reaches the age of being able to conceive it has enough experience which makes it know *The First Knowledge* which is:

Whatever thing a being of any species experiences as problem making (non-need fulfilling) or solution making (need fulfilling) is the same for all beings of its own species and all beings of all species if they experience the same thing?

In other words, does every being *know* the universal Golden Rule or Ethic of Reciprocity – The First Knowledge - when they reach the age of being able to conceive, which is:

One should treat others, as one would like others to treat one and not treat others in ways that one would not like to be treated.

2. Is it a universal Knowledge which all beings expected, expect and will expect from all beings to abide by in *application*?

3. Are the only exceptions to this Knowledge which are a part of The First Knowledge the following:

- I. The inherent and acquired experience of every being to *sense* the relative yet not drastic likes and dislikes of every being they experience of their species and other species and if not able to do so immediately, being able to *learn* from one's experience in order to avoid in the future any problem occurring to that being?
- II. The universal empathy with and acceptance that this Knowledge may at times or at all times not be applied by every being due to *extraordinary* internal or external circumstances the being may be experiencing and therefore exclusion of them from the responsibility of the application of it is an *accepted and expected response* from one and all?

Is any being who does not have this response to the extraordinary circumstances of beings universally criticized and condemned for lack of empathy with the sufferings of others?

4. Based on this Knowledge is the consequent conclusion of all beings the following:

All beings have an innate need, love and pursuit of all that is solution making (need fulfilling) and an innate loathing and urgency to stop all that is problem making (non-need fulfilling)?

5. Does every being's Knowledge at all times and places instruct It for the sake of its self and all beings to not think for making problem-making actions and to think for making solution-making actions *and do so*?
6. Does the realization of this Knowledge give every being Intelligence or Conscientiousness?
  - I. Should the two terms, Intelligence and Conscientiousness, have the same definition and made synonymous?

- II. Will it be truly worthy and realistic to define these two terms in the same way because it maybe of vital importance for the life of all beings?
- III. Should other definitions of intelligence given by “institutions” and “establishments” be relegated to terms such as smartness, cleverness, shrewdness, skillfulness and so on or be considered as inferior and lower forms of intelligence?
- IV. Would this definition find all of us in differing degrees lacking in Intelligence and Conscientiousness as far as application is concerned and therefore the many labeled by institutions and establishments as “highly intelligent” found out to be of inferior and lower intelligence?
- V. If we were to accept this definition of Intelligence and Conscientious, would not every being like to be a cooperator in the fulfillment of all the needs of all beings by all beings through ethical means if given the chance to do so and not an opponent of it?
- VI. Is the *application* of this Knowledge: The Highest Morality and Genius?
- VII. Is the *non-application* of this Knowledge: The Lowest Immorality and Idiocy?

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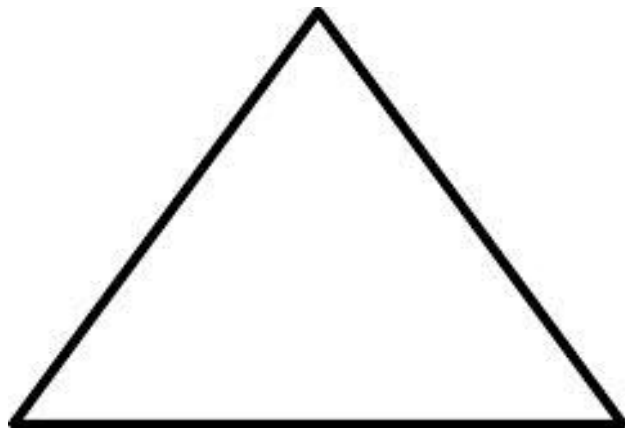
**Part 4:**  
**The Evolution and Devolution of All Beings**

1. Is any being, group, community, nation, region, continent, world and universe evolution or devolution of Intelligence/Conscientiousness all directly related to the degree of consistency in which they *apply* The Knowledge just spoken of in Part 3 The Nature of All Beings?
2. Does the degree of application or non-application of this Knowledge by any being lead to corresponding changes in their subatomic and atomic particles (energy/substance)?
- I. Is change at the subatomic and atomic levels due to changes in consciousness a natural occurrence because when the chemical substance within the brain changes so do atomic and subatomic particles?

Will the incrementally progressing science of energy help us discover this scientifically when we eventually acquire sophisticated enough technology able at seeing consciousness and processes of consciousness?

- II. Will it verify that any being's consciousness affects all other beings' consciousness at a subatomic and atomic level and hence endorse the importance of having All Centered Consciousness because of its great benefit to all?
3. As application of this Knowledge, increases or decreases in any being, is there an increase or decrease respectively in the fulfillment of all the needs of all beings by all beings through ethical means?
4. In the next part, can we ask questions about the stages of evolution of consciousness?

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**Part 5:**  
**The Stages of Evolution of Consciousness**

1. Does the evolution of Intelligence/Conscientiousness of any being, group, community, nation, region, continent, world and universe usually move in an evolutionary direction, in other words, incrementally and progressively or can it move in both devolutionary and evolutionary directions not following any particular pattern?
2. Is the evolution or devolution of any being dependent on the biological, metaphysical, psychological and sociological conditions it inhabits or is it independent of it?
3. For the sake of clarity shall we question this evolution taking progressive stages, in other words, an evolutionary not devolutionary direction that maybe the following:
  - I. Does evolution begin with *Self Centered Thought*, which contains *relatively continuous deep* thoughts, feelings, and will in relationship to the biological, metaphysical, psychological and sociological needs of one's self?
  - II. Does this then create a *relatively consistent deep desire* supported by *relatively continual action* to understand and manifest The Purpose and Plan of one's own needs according to one's own inclinations, preference and ability to serve those needs?
  - III. Does this process incrementally create in that being the *Self Centered Identity* and when it comes to full maturation then *Self Centered Consciousness* becomes manifest?
  - IV. Do all the stages in the evolution of consciousness repeat the pattern of evolution of Self Centered Consciousness, in other words:
    - i. The *relatively continuous deep* thoughts, feelings, and will in relationship to the needs of one's stage of consciousness which create a *relatively consistent deep desire* supported by *relatively continual action* to understand and manifest The Purpose and Plan of those needs according to one's own inclinations, preference and ability to serve those needs?
    - ii. Does this process incrementally create in that being the Identity of one's stage of consciousness, and when it comes to full maturation then the Consciousness of that stage becomes manifest?
  - V. Are the stages of consciousness after Self Centered Consciousness progressively the following:
    - i. *Self Related Centered Consciousness* centered on one's own needs and those important or directly related to it?
    - ii. *Group Related Centered Consciousness* motivated by one's own needs, those important or directly related to it and those related to one's "own" *territorially near* group and/or community which in all cases are those related to one through one or a combination or all of these affiliations: communal, racial, ethnic, religious, ideological, political and other affiliations?
    - iii. If progression from this Consciousness occurs then do those affiliations continue and assimilate others of one's affiliations in progressing stages of evolution of consciousness which are:

○ *Nation Related Centered Consciousness*

(Includes those of one's affiliations at a national level)

○ *Region Related Centered Consciousness*

(Includes those of one's affiliations at a regional level)

○ *Continent Related Centered Consciousness*

(Includes those of one's affiliations at a continental level)

○ *World Related Centered Consciousness*

(Includes those of one's affiliations at a world level)

- iv. On the level before the highest level of consciousness does one embrace *All Centered Consciousness* centered on fulfilling all the needs of all beings by all beings through ethical means;

In this stage does all communal, racial, ethnic, religious, ideological and political affiliations and all other affiliations end because that being realizes the influence and power of affiliations can destroy genuine and fully matured affiliation with all beings no matter what their affiliations are and whether of one's own species or not?

In this stage of Consciousness, will calling that being *Illuminated* be an accurate description and will that being be worthy of It?

- v. Is there one last and final stage?

The stage of the highest level of consciousness in which one embraces *ALL CENTERED THOUGHT* which is for the fulfillment of not only all the needs of all beings but also The Supreme Being (The Supreme Being's need being *LOVE OF ALL*) and gradually builds:

The *ALL CENTERED IDENTITY* until reaching full maturation attains:

*ALL CENTERED CONSCIOUSNESS.*

In this stage of Consciousness, will calling that being *ILLUMINATED* be an accurate description and will that being be worthy of IT?

4. So in summary are there in total nine stages of evolution of Intelligence/Conscientiousness which are:

Self Centered Consciousness



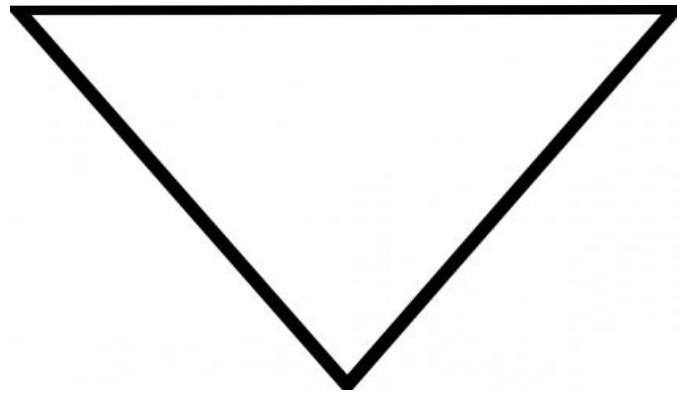
Self Related Centered Consciousness  
Group Related Centered Consciousness

Nation Related Centered Consciousness  
Region Related Centered Consciousness  
Continent Related Centered Consciousness

World Related Centered Consciousness  
All Centered Consciousness  
ALL CENTERED CONSCIOUSNESS

5. If there is any truth about this evolution of consciousness, is it important, to not feel guilty about one's level of consciousness?
  - I. That recognizing one's level is a *great sign of awareness* of where one is; that there are also levels beyond it and therefore the opportunity to progress is freely available until one reaches the final level?
  - II. Is not deliberate ignorance or denial of one's level in evolution a hindrance to one's evolution?
    - i. If it is then whatever motives make one stay in the same level are they not harmful to the self and others?
    - ii. Are the motives for staying in the same level of consciousness fear of one's communal, racial, ethnic, religious, ideological, political affiliations and other affiliations?
6. If the evolution of our Intelligence/Conscientiousness is of great importance and that reaching as high a stage as possible is not just desirable but of vital need to the fulfillment of all the needs of all beings will we have to try to find out the causes that do not make it possible?

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## **Ten: The Cause of Problems: Why Problems Cannot Be Fully Resolved?**

Part 1: Problem Centered Consciousness

Part 2: World Views in Problem Centered Societies

Part 3: Groups in Problem Centered Societies

Part 4: Institutions in Problem Centered Societies



## **Part 1: Problems Centered Consciousness**

1. Before we can find out what does not make possible the evolution of all beings Intelligence/Conscientiousness, will we not have to first find out what *was, is and will be the deepest and innermost cause of all their actions* whether those actions are internal or external?

I. If we do find out that *cause* will it not also explain why what was, is and will be the deepest and innermost *purpose* of all beings is to fulfill all the needs of all beings by all beings through ethical means - The Eternal Quest?

2. Is what causes all actions not consciously known to us or is it most of the time subconsciously known and at times completely unknown – unconscious?

I. Do we at some level have a degree of awareness that *we are deeply yearning in all our actions for an intangible something that we have never gotten* because we have not consciously tried to define it; however, when we consciously try will we find the following?

i. That it is *Unending Happiness* we are seeking to attain in *all our actions at all times and in all places* in spite of all the sophisticated arguments and philosophies about the relativity of happiness.

For happiness to be unending, it necessarily implies that it will be *unlimited* and *ever increasing*. The reason for this is, anything that is limited naturally ends and if is not ever increasing, it will stay on the same level of happiness and therefore the feeling of happiness will be lost due to acclimatization.

ii. Is it that even when we outwardly say, that we accept this relativity of happiness and therefore appear to be accommodating a lower standard of happiness we do not do so in practice?

Is the evidence for this the reality of our continual and almost desperate search for happiness at almost all cost to our biological, metaphysical, psychological and sociological wellbeing indicative of our need for unending happiness?

3. Is the real definition for happiness, happiness that is unending, unlimited and ever increasing?

Whether we call it happiness, peace, pleasure, conscientiousness, bliss, satisfaction or enjoyment or whatever other word we may use, can we for our purpose here call it Unending Happiness as a term of reference based on the definition questioned above?

I. Would we all love to be able to experience this Unending Happiness?

II. Who would refuse It?

III. Who is not looking for It whether they are conscious, subconscious or unconscious in that search?

IV. Is it redundant to state that It will end all of our sufferings forever?

4. Is it not amazing that every being has an instinctive, innate and inborn desire and pursuit for Unending Happiness which immediately implies that no being desires pain and suffering and even those who do desire pain and suffering do so in order to find It?!
- I. Is it not that no one being requires education and/or training in order for them to desire and pursue It even the newborns of all species?
- II. Is it not amazing and thought provoking that in spite of our “differences”, and in spite of being of all types of species all have the same desire and pursuit for It?
5. However, do not all of our experiences prove the contrary, in other words, the “happiness” we experience when consciously assessed is always without exceptions of the following kind: limited, temporary, ever decreasing, and ends, or ends on occasion or often in suffering due to excesses followed by other attempts to gain “happiness” again?
- I. Is the so-called “happiness” we get from life no happiness at all when consciously assessed – is it not only a temporary relief from lack, disturbance, pain and suffering which in our confusion and desperation we wrongly call happiness?
- II. As a case in example, is it not a reality that when we are hungry we eat then think we enjoyed (a type of happiness) a meal but in fact, it was no enjoyment at all?
- III. Was it not only relief from the lack and disturbance caused by hunger that if we did not fulfill would have become pain and suffering and is not that enjoyment always limited, temporary, ever decreasing and ends and often ends in suffering due to excesses?
- IV. Does the same apply for sex, entertainment, sports, relationships and all other activities we engage in and things we obtain, all the way from the lowest level activity and things to the highest?
- V. Is it possible that even when we are not feeling lack and disturbance for anyone thing there is always lack and disturbance at a subtler level which we are not conscious of?
- i. For example, when we are not necessarily hungry we may long to eat for “the sake of pleasure” but on closer examination, we will find that this seeking arises from a subtle lack and disturbance of some other type?
- ii. In the case of food, it maybe a subtle lack and disturbance caused by the desire for something sweet, sour, salty or bitter and so forth and does not the same apply for all other things we desire and activities we engage in?
6. Are we not all the times trying all we can to stop these feelings of lack and disturbance whether obvious or subtle in order for them not to turn to pain and suffering?

I. When we temporarily are able to stop these feelings, do we not think we have become happy but again we feel lack and disturbance and the cycle starts all over again and continues endlessly?

7. Is it then, not a reality that we are in a constant state of unhappiness and in a constant state of search for happiness?

I. Does this not imply that we are constantly living in an endless cycle of misery because the fact of being in a constant state of need is a testament to our unending poverty and desperation?

i. When we then get what we needed, do we not immediately fear the loss of it?

8. Is it a fact that no one has gotten complete satisfaction?

I. If that is the case, is it not reality that, everyone is constantly looking whether openly, *secretly* or *deceptively* for other objects and subjects that they desire and if they are not doing so then they are tolerating their misery for ulterior motives?

i. Are not those ulterior motives again a way of gaining *convoluted* happiness and do they not arise from biological, metaphysical, psychological or sociological fears?

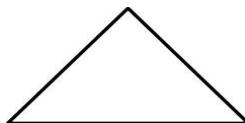
ii. For examples of tolerating misery, can we not all think of all the objects and subjects we desire but prohibit ourselves from searching for them due to external and internal fears?

iii. Are not those fears usually if not mostly out of the desire to keep one's "good standing" or "name" with our fellow beings (sociological type) besides:

The fear of biological harm (loss of sexual attractiveness, disease and so forth), the anxiety of losing our internal peace (psychological type) and metaphysical concerns (fear of God and so forth).

9. Is all of this because we are subconscious or unconscious of the cause for all our actions, which are for attaining Unending Happiness and not knowing how to attain It?

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1. If it is a reality, that we all are searching for this Unending Happiness then why is that so?

I. Is it not a reality that knowing why we desire It will help us to know who we are, our identity, because it maybe the self within that is seeking It?

i. Does not the timeless adage 'Know Thyself' become more worthy of pursuit when it is within the context of this search?

II. If it is natural for all beings to desire Unending Happiness; can there be two propositions that explain why we have this desire?

i. First Proposition: It is a part of our genetic makeup to seek It and/or

ii. Second Proposition: we come from or are a part of It and that is why we naturally seek It.

iii. Is there no third proposition concerning psychological or sociological factors because we may agree that the desire for It is not learned?

*First Proposition*

Is the first proposition, that it is a part of our genetic makeup to seek It not fully convincing because in nature, matter, or the material world we find no example of It?

So how can it be possible for our genetic makeup to desire for something not within material nature?

If our genetic makeup seeks It then can it be a part of this makeup to seek something outside of material nature?

*Second Proposition*

Is the second proposition more likely, as the seeking of It is not of material matter, nature or the material world and therefore it maybe of a metaphysical or spiritual nature?

2. Is it the *materially intangible I* or the soul or whatever other name we may give the self the one seeking It?

For the sake of using a consistent term throughout this text can we call the self or the soul - the intangible I?

3. Is it an experiential reality that material nature or matter has not, does not and will not ever provide Unending Happiness to the intangible I?

I. Is it not a fact that no one has, is or will ever claim that matter has given one this Happiness? Moreover, if one does so, will anyone believe it?

II. Is it a fact that giving the intangible I matter always fails to give it Unending Happiness because it is non-material?

III. Will the intangible I seek It if it knows that it does not exist?

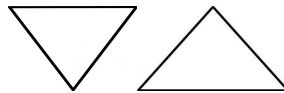
IV. Does every intangible I always seek It whether through unconscious, subconscious or conscious means?

4. Did all who have consciously searched for and attained Unending Happiness call It – God (all other names for God in every religion, tradition or spirituality), The Source or The Void or whatever other name?

For the sake of using a consistent and neutral term throughout this text, can we call Unending Happiness - The Supreme Being?

- I. Were those conscious seekers of The Supreme Being called saints, masters, shamans, messengers, prophets, sages and so forth (for brevities sake we will call them *Illuminated Beings*) by *all* traditions, religions and spiritualities?
- II. Is it a fact that all Illuminated Beings have said they found this Happiness through Loving The Supreme Being instead of loving material nature, matter or the material world?

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1. Is it not relatively accurate to say that all those Illuminated Beings truly understood what may be called *The Second Knowledge* and shared It with all? Is this Knowledge the following:

One: That material life is temporary, mostly full of suffering and will soon end in death and therefore we have to realize that its value is extremely limited and therefore not worthy of fighting over because it is unethical to do so. It is also not intelligent to fight over something that is temporary, mostly full of suffering and ends.

Two: To have no intent of doing harm and neither doing so to others and one's self at the biological, metaphysical, psychological and sociological levels, and to do as much good as one can to all and one's self at those levels as well.

Three: That our true selves are not our material bodies and what we associate with our material bodies such as family, group, community, nation, race, ethnicity and any other affiliation for that matter.

That we are the intangible I or the soul with an eternal loving relationship with The Supreme Being and all beings and hence *affiliate and identify* ourselves with them no matter what "family", "group", "community", "nation", "race", "ethnicity", "*species*" and so forth they are from because they are not that but souls.

If we realize this, we will be able to establish true oneness with all versus exclusion and separation and its resultant consequences (nationalism, racism, bigotry and all other forms of separatism) and the consequences of those consequences.

Four: The intangible I is always seeking Unending Happiness because it is a part of Happiness Itself – The Supreme Being - but *it has not, is not and will not ever find It in the material world.*



Trying to find It in the material world leads to weakness, vice and evil in beings that then turns to hatred and separation between them resulting in misery for all.

Five: Unending Happiness can only be found in Loving The Supreme Being and when we do so we not only attain It and hence end all our suffering, gain everything desirable and lose nothing but we also incrementally attain strength, virtue and goodness and therefore love for all beings.

The process they gave for Loving The Supreme Being is almost identical and it has been described in all world religions and spiritualities and therefore elaboration on this issue is not necessary.

The essential and most important message of the process is the crying out to The Supreme Being for The Supreme Being's Mercy in order to attain It which is the true sign of sincerity and humility for attaining It. Prayer that does not have this crying out is on a very superficial level – it is just ritual.

Six: All beings should cooperate with all to fulfill all the needs of all in order to create an egalitarian and compassionate society and in all their actions to be purely motivated and doing so out of Love for The Supreme Being.

2. Is this, The Second Knowledge, the *uncorrupted* essence and sum total of the message of all religions and spiritualities, their common denominator and the essence of all their books, texts and commentaries?
  - i. Is Its *application*, The Highest: Truth, Morality, Government, Education, Science, Religion and Art; The Highest High and The Light, Love and Will of The Supreme Being?
  - ii. Is Its *non-application*, The Lowest: Falsehood, Immorality, Chaos, Ignorance, Myth, Evil and Ugliness; The Lowest Low and The Ignorance, Hatred and Corruption of The Lowest Being – Evil Incarnate?

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1. If attainment of the evolution of Intelligence/Conscientiousness is through the application of The First Knowledge and Unending Happiness through The Second Knowledge, what then does not make their attainment possible?
  - I. Will knowing about this lack of attainment also help us find out what are the specific causes of problem (none need fulfilling) making actions and what are the specific causes of solution (need fulfilling) making actions?

II. Do the minds and specifically the thoughts of beings make problems and solutions whether they do so out of no freewill, a degree of freewill or freewill?

III. Can it be somewhat factual that the specific type of thought that impedes or stops the fulfillment of all the needs of all beings by all beings through ethical means is from the following stages of consciousness?

i. Self Centered Consciousness, Self-Related Centered Consciousness, Group Related Centered Consciousness, Nation Related Centered Consciousness, Region Related Centered Consciousness, Continent Related Centered Consciousness and World Related Centered Consciousness.

ii. Is it because they are destructively charged with biased and limited affiliations to group, community, race, ethnicity, religion, ideology, and politics and other affiliations, not affiliating with non-human species besides negation of affiliation and identification with The Supreme Being with Love?

iii. Can we call all those stages of consciousness Problem Centered Consciousness?

IV. Does the content of Problem Centered Consciousness create the following realities?

*Biological Reality:* Preoccupation with the “pleasure” of fulfilling one’s needs and the needs of those who are important or related to one’s self and those who are in one’s stage of consciousness even at the expense of others;

*Metaphysical Reality:* Presumption about the “pain” and “impossibility” that cooperation entails for the fulfillment of all the needs of all not related to one’s self, important or related to one’s self and one’s stage of consciousness;

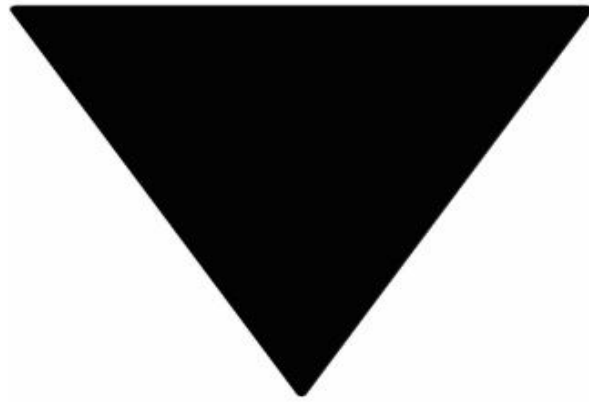
*Psychological Reality:* Believe that one and those who are in one’s *particular* stage of consciousness are in differing degrees right (from minimal to absolute) about their way of biological, metaphysical, psychological and sociological life and those that are not are in differing degrees wrong again from minimal to absolute wrongness;

*Sociological Reality:* Centeredness on fulfilling the needs of self, and the needs of those important or related to one’s self and those in one’s on stage of consciousness;

Excluding and/or being hostile to the needs of those not in one’s stage of consciousness that can reach ends justify the means type of thinking to a point of taking their needs away from them through all sorts of unethical means and/or going to the extreme of killing them in order to do so.

V. When Problem Centered Consciousness becomes a norm in any society, does that society become a Problem Centered Society in which the World Views of beings in that society become mostly negative views?

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**Part 2:**  
**World Views in Problem Centered Societies**

1. Does there develop in beings more or less four *World Views* about life in Problem Centered Societies, in other words, do the beings in those societies come to a conclusion about all the existing biological, metaphysical, psychological and sociological conditions? Can those Views be the following:

I. *The Pessimistic World View*: Life is set in a wrong way in order not to interrupt the regressive devolution of all beings and the universe that leads to non-ending problem (non-need fulfilling) making actions and eventual destruction of all life;

Is this worldview, held by more than a small minority?

II. *The Neutral World View*: Life is set in both the right and wrong way in order not to interrupt the homoeostasis of all beings and the universe which leads to both problem (non-need fulfilling) and solution (need fulfilling) making actions and the continuation of homoeostatic life;

Is this worldview, held by the large majority?

III. *The Optimistic World View*: Life is set in the right way in order not to interrupt the progression of all beings and the universe which leads to an incremental increase in solution (need fulfilling) making actions versus problem (non-need fulfilling) making actions and continuing progression;

Is this worldview, held by a small minority?

IV. *The Super Optimistic World View*: Life is set in a super right way in order not to interrupt the super progressive evolutionary direction of the universe that leads to *eventual* non-ending solution making actions and the continuation of super progression.

Is this worldview, held by a very small minority?

2. Is it a fact that some of those World Views create a thought, feeling and action environment that hinders the fulfillment of all the needs of all beings by all beings through ethical means?

3. Do those World Views also shape The Groups created in Problem Centered Societies and mostly shape them negatively?

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**Part 3:**  
**Groups in Problem Centered Societies**

1. When Problem Centered Consciousness is present in the majority of beings in any society, does it lead incrementally to the development of relatively but strongly distinct and separate Groups in that society?

2. Is it possible that there are four groups?

The Control Seekers Group (a small minority), The Comfort Seekers Group (the majority), The Reform Seekers Group (a small minority) and The Transform Seekers Group (a tiny minority)

3. Is it possible that there are four types of personalities?

The Control Seeking Personality, The Comfort Seeking Personality, The Reform Seeking Personality and The Transform Seeking Personality

4. Is it possible that in each type of personality, every personality in it will focus one's activities and purposes mainly on either the biological or the metaphysical or the psychological or the sociological aspects of life?
5. Is it possible that each being in Problem Centered Societies gradually comes to a serious lasting conclusion that is *almost irreversible* about who beings (the nature of beings) are and therefore:

What one's relationship with them should be then builds *an almost irreversible* long lasting life purpose based on this conclusion?

Does this conclusion and purpose place one in one of these groups?

1. The Control Seekers Group

- I. Is their *serious lasting conclusion* about beings the following:

All beings choose to cooperate with all others to fulfill the needs of all when there is a threat of punishment that will be executed if they do not and a reward if they do therefore all beings are immoral?

- II. Is their *long lasting life purpose* to:

- i. Continuously increase one's coercive and economic power through legal (or manipulation of legality) or illegal means and may include all other forms of manipulation, exploitation, aggression and violent means in order to fulfill one's needs and *wants* and the needs and wants of those whom one considers important or directly related to one's own self;
- ii. Plan and strategize in order to establish in one's own affiliations the fulfillment of their needs and wants though not always motivated by the desire to do so but for one's own needs and wants;

- iii. Create alliances with like minds to help in the achievement of one's purpose;
- iv. Regard with disrespect and exploitation The Comfort Seekers Group and oppose the reform and transform seeker groups and only accept them when it serves one's purpose;
- v. Make the ends *frequently* justify the means in the attainment of one's purpose.

Do they therefore think of themselves as moral?

## 2. The Comfort Seekers Group

### I. Is their *serious lasting conclusion* about beings the following:

All beings choose to cooperate with all others to fulfill the needs of all when there is a threat of punishment that will be executed if they do not and a reward if they do therefore all beings are rightly self interested?

### II. Is their *long lasting life purpose* to:

- i. Firstly to avoid all that is for economic power loss, secondly maintain whatever of it one has and thirdly attempt to increase it if convenient through:

Legal means and/or when in extreme need through manipulation of legality, illegality and *very rarely* aggressively or violently in order to fulfill:

One's own needs and a few or some of one's wants and the needs and a few or some of the wants of those one considers important or directly related to one's own self.

- ii. Try when *convenient* to help fulfill the needs of those whom one is affiliated to;
- iii. Create alliances with like minds to help in the achievement of one's purpose;
- iv. Fear The Control Seekers Group, have when *convenient* somewhat of a regard for The Reform Seekers Group and view with extreme suspicion The Transform Seekers Group;
- v. Make the ends in *extraordinary* circumstances justify the means in the attainment of one's purpose.

Do they therefore think of themselves as moral?

## 3. The Reform Seekers Group

### I. Is their *serious lasting conclusion* about beings the following:

Many beings but not all beings choose to cooperate with all others to fulfill the needs of all when there is a threat of punishment if they do not and a reward if they do. This is so when there is a

prevalence of Problem Centered Consciousness and its consequences in Problem Centered Societies, however, all beings are inherently moral, if society helps them to be so or makes that choice easier.

II. Is their *long lasting life purpose* to:

i. Continuously do one's part through *reformative* planning and strategy to ensure equally:

The fulfillment of one's own needs and at times even forgoing one's own needs for the sake of the needs of those one considers directly related to one's own self and the needs of one's other affiliations depending on:

How far one has evolved in consciousness to encompass as many affiliations as possible or all affiliations whether they are of one's own species and other living beings or not;

ii. Create alliances with like minds to help in the achievement of one's purpose;

iii. Attempt to reform themselves and The Control Seekers Group, have compassion and a great sense of responsibility for The Comfort Seekers Group and attempt to understand The Transform Seekers Group and cooperate with them when they think their views will help in the reformation process;

iv. Make the ends in *exceptional* circumstances justify the means in the achievement of one's purpose.

Do they therefore think of themselves as moral?

#### 4. The Transform Seekers Group

I. Is their *serious lasting conclusion* about beings the following:

The biological, metaphysical, psychological and sociological nature and reality of beings is in need of radical transformative change because no reformative process that has been attempted, is being attempted and will be attempted has worked, can work and will work. All reformative processes always end up with little significant change or insignificant change or failure;

Do different Transform Seekers propose different transformative biological, metaphysical, psychological and sociological philosophies, theories and methodologies that are always beyond the comprehension of most beings except for a rare open-minded minority?

II. Is their *long lasting life purpose* to:

i. Continuously do one's part through *transformative* planning and strategy to ensure equally:

The fulfillment of one's own needs and at times even forgoing one's own needs for the sake of the needs of those whom one considers directly related to one's own self and the needs of



one's other affiliations depending on:

How far one has evolved in consciousness to encompass as many affiliations as possible or all affiliations whether they are of one's own species or not;

ii. Create alliances with like minds to help in the achievement of one's purpose;

iii. Attempt to transform all including themselves;

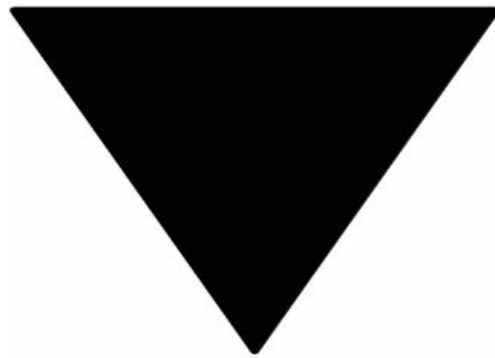
iv. Make the ends in *singular* circumstances justify the means in the achievement of one's purpose.

Do they therefore think of themselves as moral?

6. Do The Control Seekers Group and The Comfort Seekers Group and at times even The Reform and Transform Seekers create an environment that ends up in a direction that makes the fulfillment of all the needs of all beings by all beings through ethical means impossible?

7. Do these four Groups especially The Control Seekers Group and The Comfort Seekers Group end up incrementally creating institutions, which are problem centered?

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**Part 4:**  
**Institutions in Problem Centered Societies**

1. Can all of those groups in Problem Centered Societies contribute in differing degrees to the establishment of Problem Centered Institutions that reflect the different and complex beliefs they have whether they do so willingly or unwillingly and *consciously, subconsciously or unconsciously*?

In other words, do they create institutions characterized by the following?

- I. An attempt to balance the varying sets of beliefs in such a way where order will be maintained and the different institutions will be able to work together in a relatively efficient and harmonious manner;

- II. Almost every strategy possible is used in order to ensure the success of these institutions:

Strategies which employ all forms of reward, neutrality and punishment in order to produce at the biological, metaphysical, psychological and sociological levels of all beings lives cooperation and compliance with the institutions;

- III. A direct and indirect authorization and glorification of competition between the members of society for the following economic purposes:

Avoidance of loss of one's own economic power, maintenance of it and increase in it and the sharing of economic power with those in need if one wishes to do so all within:

The parameters of the biological, metaphysical, psychological and sociological commonly shared understandings of that society – whether through legalities and/or unspoken understandings;

2. Are the consequences of these institutions the following?

- I. Unwittingly helping reinforce, encourage and glorify enormous economic disparity between members of society where:

- ii. Very few are super rich, having more than what they need in order to meet all their needs and wants, that is the needs and wants that money and power can buy and so much more than that which is able to meet all the needs of people living in a whole country or a number of countries over a long period;
- iii. Few rich having more than what they need in order to meet all their needs and wants, again, that is the needs and wants that money and power can buy and much more than that that can fulfill all the needs of a great number of people over a long period;
- iv. The majority neither rich or poor, relatively having all their needs and a few or some of their wants met but with considerable difficulty;
- v. Significant numbers of people having somewhat some of their needs met but with great difficulty;

- vi. Significant numbers of people barely having enough for some of their needs and sometimes living without having some of their needs met.
- II. Does this create gigantic suffering for *all beings* in their biological, metaphysical, psychological and sociological life? Does it do the following?
  - i. Make society remain a place where no one has *all* their needs fulfilled because the fulfillment of *all* needs does not depend on economic power alone;
  - ii. Consciously, subconsciously or unconsciously helping the reinforcement, encouragement and full *believe* in most beings as if it is absolute truth that the fulfillment of all the needs of all beings is impossible;

The belief in inequality has been, is and will be (if nothing is done to change it) The God, The Religion and The Ethic of the whole world. All other Gods, Religions and Ethics are just so in name only, in fact, they have become The Enemies of Equality and Egalitarianism.

This illusory reality is bound to end as more people around the world become more conscious of the great suffering on all inequality creates.

- iii. Create a deeply pathological society, living with incremental but progressive negative consequences that eventually lead to great harm to all members of society and at times destruction for all of them on the biological, metaphysical, psychological and sociological levels.

Amongst the major consequences that eventually lead to this great harm or destruction, can the following be what they are?

### **Biological Consequences**

- I. An increase in physical and biological illness and disease;
- II. A *pathological* increase in the use of drugs and alcohol in order to be able to deal with the stress and pathology existing in society;
- III. An increase in biological lifestyle behaviors that cause great harm or destruction to one's biological, metaphysical, psychological and sociological life;

### **Metaphysical Consequences**

- I. An incremental and progressive decline in values, principles and ideals that are essential for the existence, good, progress and evolution of society and the adoption of their contrary that incrementally and progressively cause great harm if not destruction to all;
- II. The more exploitative and immoral the society the more it focuses on superficial morality and so-called religion in order to mask the grotesque immorality that it is based on;

- i. It focuses on the “morality” of peoples’ sexual lives, whether they drink or not, pray or not, attend places of worship or not and so on in order to incriminate and label people as “immoral” whilst the immorality of destroying the whole of society goes on unquestioned;
- ii. The reason why it is unquestioned is that people in such societies are acutely aware of the real danger to their lives at every level that can occur when one questions the majority of those with greater economic and coercive power;  
  
This is because they have no conscience to stop them from stooping to the lowest levels of immorality in order to protect their power if anyone questions them.
- iii. The more exploitative and oppressive a society is the more its “morality” becomes a perverse morality – where what is most important to morality is totally ignored and what is least important is brought to the highest place.
  - a. The members of those societies hold on to this false morality in order to be considered moral out of fear of incrimination and not out of truly believing in this false morality, in other words, it all becomes a grotesque pretence of false morality whilst in truth they are of the lowest morality and are the most evil;
  - b. When those members get a chance to break away from this false morality which they pretend to be keeping they not only unhesitatingly engage in it but engage in it to the extreme and in the most vile ways;
  - c. They are inwardly envious of those persons that do not adhere to this false morality but outwardly condemn them in order to “prove” to members of their own societies’ that they are moral;
- III. They rarely engage in charity whether in thought, feeling or action but in fact do the contrary (harm others) and when the majority of the economically and coercively powerful engage in charity they mostly do so for selfish ulterior motives meant to better their name and fame and to therefore gain greater economic and coercive power;
- IV. Members of society engage in a superficial and meaningless metaphysical life or so-called religious life that ignores or deceptively promotes all types of oppression, immorality and evil in the name of God, religion and spirituality leading to great harm or eventual destruction for everyone’s biological, metaphysical psychological and sociological life.

### **Psychological Consequences**

- I. An increase in mental illness and psychological suffering of all types which in reality is only a reflection of a pathological society;
- II. The gradual and progressive development in members of society of a false sense of inferiority and superiority in relationship to one’s economic and coercive power:

The majority of those having more economic and coercive power have a false sense of superiority and those with less a false sense of inferiority eventually leading to the destruction of real being relationships and the manifestation of unethical relationships;

- III. The understanding of bravery and cowardice becomes totally skewed - bravery becomes the label given to those who are full of hatred for others and manifest it in the ugliest forms of audacity and aggression and those who hold the most love for others are called cowards because they do not do so;
- IV. A perverted deliberate effort is made to call envious anyone who questions this system of power seeking and not only that but attempt to destroy that person and their name;
- V. All of the above eventually leading to a full blown lifestyle of psychological corruption that causes great harm if not eventual destruction to everyone's biological, metaphysical psychological and sociological life.

### **Sociological Consequences**

- I. Life in society becomes centered on the oppression and exploitation of those with lesser economic and coercive power by the majority of those with greater power;
- II. Lack of respect and trust between members of society because relationships are governed by power for the sake of not losing power, maintaining power and gaining power over others;
- III. Create deeply hierarchical relationships between members of society creating a society that believes in might is right and not right is might and in this pathological context members of society become driven by a desire to get higher up in the hierarchy and if not possible maintain a non-threatening relationship to it and in both cases through unethical conduct;
- IV. It becomes harder and harder to go up the hierarchy because the hierarchy becomes almost fully dominated by the worst type of unethical and criminal personalities in order to keep the places that matter for those who are important or directly related to one's self - those who are important to one's "self interests";
- V. In most cases, the higher one goes up in the hierarchy the less evolved they are in Intelligence/Conscientiousness, in other words, the lower they are in morality.

Usually, the lowest "gain" the highest places and the highest have the lowest places;

- i. The majority of those in the highest places because of their lack in evolution have no desire to serve but desire to be served, honored and glorified - they use their positions for oppression, exploitation and all manner of unethical "self serving" interests;

- ii. In this contexts, a bizarre situation is created where those who desperately need to be led become leaders and those who are most worthy of leading become led by those who desperately need to be led;
  - iii. The most moral are defamed, condemned, criticized, ridiculed, threatened, vilified and tortured and the immoral, the vile and the totally immoral are praised, adored, honored, glamorized and glorified;
- VI. An increase in crime and violence in society leading to bigger and bigger prisons, the prisons are almost all made up of those having the least economic and coercive power in society with the rare exceptions of those with greater power (this happens when those persons have gone out of all bounds of morality after cover up of their crimes by the gang becomes impossible to sustain or when forced too);
  - VII. The law is mostly applied on the poor and serves the rich and powerful in order to make them become even more rich and powerful,
  - VIII. Regional and international relations between countries becomes mostly based on a so-called balance of power which is in fact a “balance” of the worst type of immorality and a continuous drive to gain power over as many others as possible leading to one country after another becoming the sole power of the world or a very few of them together;
  - IX. Egalitarianism or equality is fought at every step of the way in order to maintain this grotesque and disgusting immorality of a power seeking society where almost all members of society lose all their intelligence and continuously engage themselves with the trivial, superficial and frivolous in order to satisfy their lowest desires;
  - X. The majority of those with greater economic and coercive power gradually come to be viewed by all as unethical beings and the worst types of beings being deservedly given every low name under the darkest moon – thieves, murders, exploiters and on and on;
  - XI. A desire for vengeance by those with less power on those with more power gradually grows and as soon as the opportunity arises from them to carry out this desire they do so almost always unhesitatingly;
  - XII. Engagement by almost all in a sociological lifestyle by all that causes great harm if not eventual destruction to everyone’s biological, metaphysical, psychological and sociological life;
3. In summary and conclusion the more a society becomes a hierarchical society, in other words, a power seeking society; the more evil, immoral and despicable it becomes at every level – the biological, metaphysical, psychological and sociological - it incrementally becomes the manifestation of Evil Incarnate?

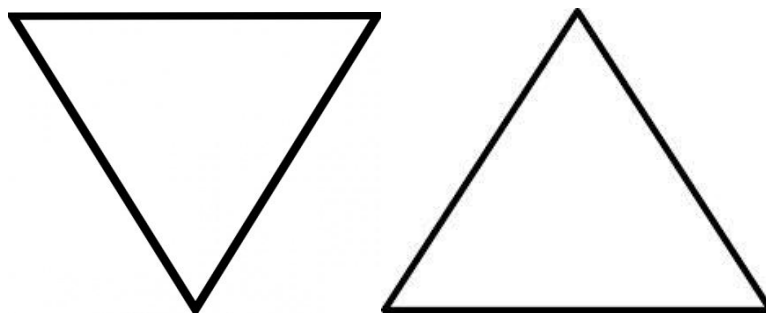
Does power corrupt, great power corrupt greatly and absolute power corrupt absolutely?

4. Is it possible that Problems Centered Consciousness is the cause of almost all if not all the problems (non-needing fulfilling actions) biological, metaphysical, psychological and sociological in all societies and the reason why problems cannot be fully resolved?

If it is, will it be worthy to question what can resolve the cause of those problems and how we can fully resolve them and therefore how we can manifest The Eternal Quest in reality?

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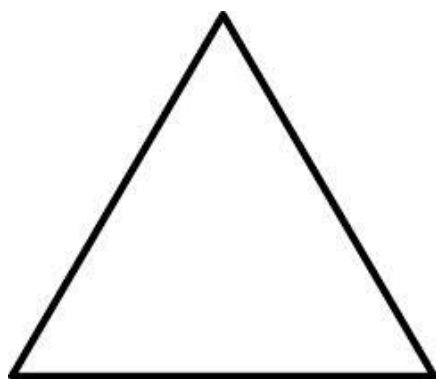
# **Eleven: Manifesting The Eternal Quest**

Part 1: Introduction

Part 2: The Universal Purpose and Plan

Part 3: The Universal Project

Part 4: The Contents of Amalgamation



## **Part 1: Introduction**

1. If the questions asked here, do not serve the purpose of manifesting The Eternal Quest will we have to be flexible and adaptable enough to create different questions – correct, improve, and edit or whatever else or even discard them all together and begin a new if we are serious about manifesting It?
2. Perhaps the greatest question is whether we truly think The Eternal Quest is worth manifesting or not and if so whether it is worthy of our every effort to make it become a manifest reality and doing so until It is manifest?

3. Is it a fact that nothing changes unless our internal thoughts change?

Is it a fact that change brought on through *any other way* is only superficial change with superficial results?

4. Is not practicing what is “known” only intellectual exercise rather than a realization that propels one to the *needed* action?
5. Is there a difference between knowing and sometimes doing what one knows, and knowing and doing enough of what one knows that enables one to attain whatever one is aiming for?
6. Should we evolve out of intellectual exercise and begin the work of manifesting The Eternal Quest?

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**Part 2:**  
**The Universal Purpose and Plan**

1. Does any quest need an accepted purpose and plan in order for it to manifest?
2. If so, does The Eternal Quest require the eventual and incremental universal acceptance of Its Purpose and Plan because of its universal nature?
3. Should The Universal Purpose and Plan be about building a system that will succeed at fulfilling all the needs of all beings by all beings through ethical means – uniting all with all within a one universal system?
4. Is not a fact that abuse of any system is almost always a reality, however, proposing the building of a system that is built by all and not by any one person or entity will that greatly reduce the potential for abuse?
- I. Can we create a system that *all* can monitor at every step of the way and that is inclusive of all and horizontal (non-hierarchical) and not exclusive and vertical (hierarchical)?
5. Can we create a system that includes all within all societies because *all have an equally important role* in the fulfillment of all needs?
- I. Is not the fulfillment of all needs directly related, interdependent, interlinked, intertwined and dependent on all and therefore the full cooperation of all with all is vital?
6. Can we here attempt to make a *non-hierarchical* list of who are “all”? Can they be the following?

For clarity, please allow the listing to be in alphabetical order.

- I. All business organizations of all types;  
(Community, national, regional and international)
- II. All citizens whether unemployed or employed;  
(The elderly, parents, children, teenagers, young adults and adults)
- III. All cultural and artistic organizations;
- IV. All educational departments beginning with the most elementary to elementary education all the way up the highest levels of university education;
- V. All governmental agencies;
- VI. All international organizations;

VII. All organizations of media in all their forms:

VIII. All NGOs;

(Civil societies, goodwill organizations, charities, clubs, humanitarian organizations, foundations and so on)

IX. All professional organizations;

X. All religious and spiritual organizations;

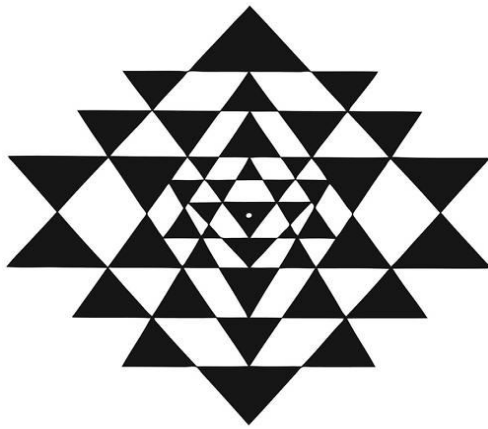
(Including all places of worship, and all other alternative spiritual organizations)

XI. The United Nations

7. Would you want to include in this list other participants, as the likelihood of not having mentioned all is highly likely and is it very important to this work that all are included because it is about all beings?

Throughout the work below when the words participant or participants are made use of it will always mean the above listed participants unless it is obvious that it does not mean so.

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**Part 3:**  
**The Universal Project**

1. Should The Universal Project be an instrument of amalgamating all world systems for manifesting The Universal Purpose and Plan?
2. Should the purpose of amalgamation aid all in knowing what all others are doing in order to cooperate with them to achieve this Purpose?
3. Should the *developing sense* of amalgamation create a comprehensive union of all with all at every level of every society with every society unifying all participants?

Does not 'developing sense' imply that amalgamation will increase in all its forms so that all will eventually reach total amalgamation?

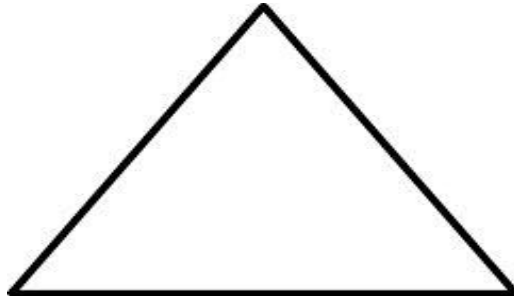
4. Should not amalgamation be for the benefit and interest of all without exceptions?
5. Should amalgamation be in complete alignment with the fact that we are all related and therefore there should not be any exclusion as it inevitably causes all to suffer?
6. Is it not a fact that as we move toward the oneness of all beings we do not become less but become more?

We embrace The Whole; all of the talents, strengthens, interests, knowledge, wisdom, power, beauty and so on?

7. Should not amalgamation protect the rights of all and help all accomplish their responsibilities?
8. Would amalgamation save resources, time, effort and money and maximize effectiveness and efficiency because it can help all work in unified cooperation on one purpose and plan and therefore the same program?
9. Is it not a fact that throughout history all Illuminated Beings and people of goodwill and Intelligence/Conscientiousness have adhered, adhere and will adhere to this idea of manifesting The Eternal Quest?
10. Is not a fact that in the long-term total amalgamation is the route if not the only route to total cooperation of all with all and the fulfillment of The Eternal Quest?
11. Should the amalgamation of all systems become a constant and consistent endeavor for attainment?

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## **Part 4: The Contents of Amalgamation**

### **Initiating Amalgamation**

#### **General Guidelines for the Work**

#### **Biological Amalgamation**

Amalgamation of Economics Project  
Amalgamation of Environmental Projects  
Amalgamation of Securities Project  
Amalgamation of Departments Project

#### **Metaphysical Amalgamation**

Amalgamation of Purpose and Plan Project  
World Needs Amalgamation System  
Amalgamation of Metaphysics Project

#### **Psychological Amalgamation**

Amalgamation of Education Project  
Amalgamation of Technology and Genetics Project  
Amalgamation of Decision Making  
Amalgamation of Translation Project

#### **Sociological Amalgamation**

Amalgamation of Communications Project  
Amalgamation of Laws Project  
Amalgamation of Employment Project  
Amalgamation of Transport Project  
Amalgamation of the United Nations Project  
Amalgamation of All Systems Project

## **Initiating Amalgamation**

Please note, some questions here will be understood more clearly within the context of the questions following them.

1. In order for the mechanics of amalgamation to work, would we not need a World Union website for it?
2. Should we not have within this website the inclusion of all participants – the major field categories they work for and their subcategories?

Is it not whether in business, politics, education, science or whatever other field of service there is always a major category and its subcategories?

For example, in the health field the major category is the health field and the subcategories are the different fields in healthcare whether cardiology, behavioral sciences (psychiatry), endocrinology or whatever else?

3. To create the amalgamation process for each category and its subcategory within the context of nations should we refer to the standard regional and sub-regional groupings delineated by the United Nations system which is the following:

Africa: Eastern Africa Region, Middle Africa Region, Northern Africa Region, Southern Africa Region and Western Africa Region

Americas: Latin America and the Caribbean Region with the sub-regions of: Caribbean Sub-Region, Central America Sub-Region and South America Sub-Region and Northern American Region

Asia: Eastern Asia Region, South Central Asia Region, South Eastern Asia Region and Western Asia Region

Europe: Eastern Europe Region, Northern Europe Region, Southern Europe Region and Western Europe Region

Oceania: Australia and New Zealand Region, Melanesia Region, Micronesia Region and Polynesia Region

4. Is it not a fact that part of the process of amalgamation requires the creation of World Unions of all categories and their subcategories?
5. Are the usual stages in the creation of a world union for a major category the following in progressive order: community, nation, regional and finally world level?

6. To create one World Union for any major category, for example, health care and one of its subcategories behavioral sciences (psychiatry) will not all counterparts in behavioral sciences have to go through the process just described?
7. For example, referring to the standard regional and sub-regional groupings, Burundi, the first listed country in Eastern Africa will it not have to begin its amalgamation process by creating the following unions just described above in order to have Behavioral Sciences Burundi Union?
8. Would they have to create a directory of all participants in their country, keeping in mind the following: the *interests, strengthens and knowledge* of each individual in order to make possible cooperation between individuals of complementing: interests, strengthens and knowledge?

9. Would not each country in Eastern Africa have to do the same?

Would all this need to be placed on the World Union website all in its appropriate subcategories?

10. If each country in Eastern Africa completes the same process, will they not then be able to create Behavioral Sciences East African Union?

11. If each region in Africa goes through the same process, will they create the remaining unions?

Behavioral Sciences Middle Africa Union  
Behavioral Sciences Northern Africa Union  
Behavioral Sciences Southern Africa Union  
Behavioral Sciences Western Africa Union

12. If they do this, would they not finally be able to create Behavioral Sciences African Union?

13. If each region and its sub-region all over the world do the same, would they not be able to create a World Behavioral Sciences Union?

14. If all the other subcategories in health care do the same, would they not then be able to all come together within the World Health Care Union?

15. Does not this type of amalgamation have some similarities with other forms of unions around the world whether for professions, countries, business and so forth?

I. Should we have a different form of amalgamation that is equitable, deeper, all-inclusive and non-hierarchical?

II. Are not hierarchal unions deeply lacking if not failing to a degree or failing significantly?

III. Will it not be worthy to make amalgamation become complete completely – a true equitable world union?

16. If there is an interest in working on the projects below, is it not the decision of participants what project will be first to accomplish, then second and so on and if to do several projects simultaneously or most of them or all of them at the same time?

However, will it be useful to start with the Amalgamation of Purpose and Plan Project in the Metaphysical Amalgamation section as that will clarify the direction of the work from the very start?

Is not adding other forms of amalgamation and other projects within each major amalgamation or discarding anyone of them a necessity in manifesting The Eternal Quest?

Do we need to place all projects questioned below on the World Union website?

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## General Guidelines for the Work

What are the general guidelines that can be a reference for all participants to guarantee the manifestation of The Universal Purpose and Plan? Can they be?

### The No Harm Criterion

1. In whatever we do we must abide to the No Harm Criterion or The Golden Rule, in other words, we have to consider whether our actions will bring harm to anyone whether person, group, community, nation, region and world.

If harm will be done we have to stop that engagement and find an alternative which will not cause harm.

### No Blame No Criticism Criterion

2. In this we Work, we blame no one and criticize no one for lack of acceptance of it.

We improve our approach until we gain acceptance but not to a point where the work of improving it stops us from doing the Work.

### Unity in Diversity

3. Amalgamation of all systems with all clearly implies acceptance of all.

We accept all, from the extreme left all the way to the extreme right – all alternative views, lifestyles, ways, ideologies and perceptions or whatever other way of seeing the world.

Unity in diversity is not just a slogan – it must become a reality as exclusion brings on animosities between beings and is the antithesis of this Work.

### Evolution Acceleration Project

4. We need to use all available knowledge, resources and money to make *the acceleration of evolution* a reality – to be open to all ideas and to develop ideas for it. Evolution here means manifesting The Eternal Quest.

### Motivation

5. As a rule, people are motivated with that which has *real* biological, metaphysical, psychological and sociological incentives for themselves and others and hence the Work has to appeal to it.

Will we not have to find out what incentives will help people become more involved?

### Guaranteeing Results

6. The simple rule to guarantee results is not to accept anything but the result aimed for and therefore the question must always be:

How can we get the result aimed for through *genuine* ethical means?

### Contribution

7. Anyone and everyone can contribute to this work. Contributions are either one, or a combination or all of the following (of course there are other forms of contributions - please feel free to include them) all according to the ability and circumstances of the participants:
- I. Activism: to engage directly in one or as many of the projects being carried out;
  - II. Education: to create awareness programs that will educate others about the activities that are being done and how they too can be involved in that work through:
    - a. Distributing this work freely in all ways to all participants;
    - b. Encouraging the persons receiving it to distribute it to others and if possible to a main conveying institution that can and is willing to distribute it to others;
    - c. Encouraging all receiving it to implement the programs given;
    - d. To connect their websites to the World Union website;
    - e. Translate this work into languages known to them.
  - III. Research: To engage in any needed research that helps in the manifestation of this Work;
  - IV. Financial Support: To support the manifestation of The Purpose and Plan through the giving of monetary assistance to those working on projects which require financial backing;
  - V. Resources: To do the Work, as much as possible keeping in mind that expenses *must always be kept at a minimum*;

The question, which we should consider when doing the Work is, how can we do this in the least energy, time and resources consuming way?

### Membership

8. Every group has to be made of people who are truly interested in the work of that group, so for instance, membership and/or facilitatorship of a group responding to biological needs does not have to be of those directly related to this field but members of any field truly interested in doing it.

In fact, the only criterion for membership is *true interest in doing its work and doing so*.

### Facilitatorship Not Leadership

9. Every group can have one facilitator and not a leader who can be selected or de-selected on the criteria of having a deep desire to *serve* the group not to lead or exploit it for personal gain.

### System Operation

10. Communications, record keeping, meetings, roles of members and other technicalities of the work are best developed with flexibility within the group so as to be relevant to the purpose of the work, the people doing the work and the circumstances present.

All of this is to be done minimalistic-ally and in a way that actually serves the purpose of the group not wastes its time.

### Just an Idea

11. No group, vehicle or project in this work gives the way of how to manifest the idea because manifesting any idea is always dependent on time, place and circumstances that are never the same therefore being creative is usually a necessity.

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# Biological Amalgamation

## Amalgamation of Economics Project

1. Should *all economic assets and activities* of every category and its subcategories become amalgamated - all finance, properties and resources - in the service of its particular Purpose and Plan so that it will be used in the most efficient and effective manner?
2. Should every category and subcategory find a way to be able to give equal service to all its service users without any economic discrimination or any other discriminations of any sort?
  - I. Is it extremely unethical and immoral to deny any person its services?
3. Should there be a world fund for each category and its subcategories?
  - I. Should this fund give all opportunity to donate and assist monetarily and in all other ways possible in order to serve The Purpose and Plan of each of them?
4. Do we need throughout the world a gradual creation of a one world monetary system by impartial servers in order to standardize prices for products, goods and services throughout the world?

In other words, products, goods and services throughout the world will have the same prices throughout the world. Will this be for the good, progress and evolution of the world economy?
5. How do we rid the world forever of *the greatest evil* - the inequality between the rich and poor?
  - I. Is this work *an absolute imperative*?

## Amalgamation of Environmental Projects

1. Does every category and its subcategories need to implement the *major* recommendations of all environmentalists?

At least the major *universally agreed upon* recommendations and incrementally progress in this process in order to ensure that all their work is in alignment with sustainability?

## Amalgamation of Securities Project

1. Do every category and its subcategories need a security system and therefore a one-world security system is of necessity?
2. Are we in serious need of creating a one-world security system for the protection of all citizens of the world from intimidation, threat, violence and torture for practicing their universally agreed upon rights as given in the Universal Declaration of Human Rights?



Is this one of the few major priority works throughout the world that needs urgent accomplishment in order for *real* good, progress and evolution to take place throughout the world?

### **Amalgamation of Departments Project**

1. Do we need to amalgamate all departments of all categories and their subcategories including their management and administration?
2. Will this not serve the purpose of creating a deeper interaction between staff all over the world based on their interests, strengthens and knowledge?

Will this not speed up the progress of services, research, training and education or whatever else of relevance to The Purpose and Plan?

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# Metaphysical Amalgamation

## Amalgamation of Purpose and Plan Project

1. Has not, is not and will not the leadership of a person or persons always been, is and will be a great illusion and failure if not in the short term but definitely in the medium and long term?
2. Has it not, is it not and will it not be creating dependence on a person or persons and a lack of use of the intelligence of people?
3. Is it time we had a *real* leadership of a shared Purpose and Plan of all, by all and for all throughout the world?
4. Is it not time that all leadership of persons instead of leadership of a Shared Purpose and Plan end and end forever?
5. Should an All Shared Purpose and Plan be our one and only leader?
6. Should all categories and their subcategories create their All Shared Purpose and Plan?

## World Needs Amalgamation System

1. Do we need a World Needs Amalgamation System that is designed by beings' perception of what all beings needs are?  
  
Should we consult the appropriate organs of the United Nations and their already existing scales within the UN system to help us design this system?
2. Is it extremely important that this system's design be so that everyone can understand it, in other words, must it be clear, simple and direct to the point that even a child can understand it?
3. Would it be useful for the content of the scale to refer to section - *Four: The Eternal Quest* - in general and in particular to question six in it that questions what the needs are in the following?

The need to be free from the fear and actuality of all types of biological, metaphysical, psychological and sociological harm whether caused by one or a combination or all of the following:

One's self, other beings of one's own species, other beings not of one's own species and all the other biological (includes the environment), metaphysical, psychological and sociological conditions;

The need to have all types of evolutionary biological, metaphysical, psychological and sociological conditions that make possible the fulfillment of the following needs:

*The Biological Need* for nutrition (food and drink), fitness, clothing, shelter and *evolutionary* biological homeostasis for the purpose of serving The Eternal Quest;

*The Metaphysical Need* to have one's conscience at peace by being a fellow contributor in the manifestation process of The Eternal Quest;

*The Psychological Need* for a craft that is in harmony with one's real and desired choice of service to The Eternal Quest;

*The Sociological Need* for all types of relationships that help one engage in other worthy activities in the service of The Eternal Quest.

4. Can the content of the scale be for all categories and their subcategories and include the following:

#### Immediate Needs

1. What are the immediate biological needs of each category and its subcategories?
2. What are the immediate metaphysical needs of each category and its subcategories?
3. What are the immediate psychological needs of each category and its subcategories?
4. What are the immediate sociological needs of each category and its subcategories?

#### Present Needs

1. What are the present biological needs of each category and its subcategories?
2. What are the present metaphysical needs of each category and its subcategories?
3. What are the present psychological needs of each category and its subcategories?
4. What are the present sociological needs of each category and its subcategories?

#### Future Needs

1. What are the future biological needs of each category and its subcategories?
2. What are the future metaphysical needs of each category and its subcategories?
3. What are the future psychological needs of each category and its subcategories?
4. What are the future sociological needs of each category and its subcategories?

### Need Questions for Each Category and Its Subcategories

1. What are the *immediate needs* of each category and its subcategories that other categories and their subcategories or the same category and their subcategories help fulfill?
2. What are the *present needs* of each category and its subcategories that other categories and their subcategories or the same category and their subcategories help fulfill?
3. What are the *future needs* of each category and its subcategories that other categories and their subcategories or the same category and their subcategories help fulfill?

### Amalgamation of Metaphysics Project

Should we begin here with making a note about the Contract given below which emphasizes realization?

It differentiates between knowledge/information and realization. It thinks that when realization occurs, it is a realization on the:

Biological, metaphysical, psychological and sociological levels, in other words, it is a comprehensive realization that changes the thoughts, feelings and actions of the being who has come to it and hence creates changes on the four levels and is worthy of being called Beingactualized;

The definition of Beingactualized or Beingactual is in the part below called Psychological Amalgamation: Amalgamation of Education Project, questions one, two and three. Briefly, Beingactualized is *the total incorporation of a way of being* in one's biological, metaphysical, psychological and sociological life that that being *lives fully and continually throughout one's life*.

Will the contract below be worthy of adoption worldwide by all religious and spiritual communities?

### The New World Contract for Religion & Spirituality

1. Being fellow beings to all beings, in the presence of our conscience and/or The Supreme Being, we promise ourselves to help all *realize* that all religions (including all the different sects within all religions) and all forms of spirituality are of great essential value to the biological, metaphysical, psychological and sociological life of all beings because their uncorrupted essence is about:

The fact of the Infinite Absolute Love of The Supreme Being for all beings and the necessity of loving The Supreme Being and all beings in order for all to attain Unending Happiness;

We therefore owe it to ourselves to help all realize the following:

- I. The fact of the Infinite Absolute Love of The Supreme Being for all beings through ending the falsehood of all portrayals of The Supreme Being, being, any less than that or contrary to it and hence realizing The Supreme Being as non-discriminatory towards any being;
- II. The fact that The Supreme Being is neither masculine nor feminine but fully transcendent of all gender that is why the word God is not used in this Contract in order to dispel this idea;
- III. The fact that the Supreme Being needs no intermediary because The Supreme Being can be contacted directly by any being wishing to do so, hence, making the fact of the eternal and unlimited accessibility of The Supreme Being to all realized by all and therefore to end all need for the charade that passes as the following:

The need for so-called intermediaries (self-realized souls, saints, gurus and so on) under whatever name or garb they parade under and hence anyone who thinks, says or implies of one's self as a needed intermediary between The Supreme Being and others is without a shadow of doubt either:

- i. Delusional or just an outright deliberate liar fooling innocent people for the worst type of ulterior motives and from beginning to end abusing the innocent in the name of religion and spirituality and so is anyone who consciously and deliberately supports such assertions of such a person;
  - ii. In relationship to the so-called intermediaries and the methods they concoct one has to realize that all those methods are fictitious and fallacious and bring one great harm through energies one is not aware of and therefore;
  - iii. The only safe and reliable method is realizing the fact of the Infinite Absolute Love of The Supreme Being for all beings and loving The Supreme Being and all beings as has been stated by all Illuminated Beings throughout history;
- IV. The fact that the *uncorrupted* teachings of all religions and all forms of spirituality are for the biological, metaphysical, psychological and sociological good, evolution and transcendence of all beings which everyone can verify for one's self without any form of imposition;

The wish of The Supreme Being for all beings is that no being harms one's self or any other being and does all good that one can to one's self and other beings;

- V. The fact that all world religions and all forms of spirituality have taught The Law which is The Law of Cause and Effect or The Golden Rule or Ethic of Reciprocity which is that one should treat others as one would like others to treat oneself and one should not treat others in ways that one would not like to be treated;
- i. The Law is a universal rule or ethic which all beings expected, expect and will expect from all beings to abide by accept when the being concerned breaks it due to extraordinary biological, metaphysical, psychological and sociological circumstances which are again universally accepted and empathized with;

- ii. The other equally important part of The Law is that we should empathize and try to relieve the suffering of as many beings as we can and never to blame them for their suffering even if they did so;
- VI. The fact that The Purpose and Plan of all religions and all forms of spirituality is to manifest love of The Supreme Being and all beings through the fulfillment of all the needs of all beings by all beings through ethical means hence helping all to make use of their strengths, interests and talents to serve It;
- VII. The fact that all the rituals of all religions and all forms of spirituality in their uncorrupted essence are for the purpose of making each being become more inclined towards serving The Purpose and Plan or become more inclined towards helping others and in the worst case scenario at least not hurt them;

In other words, the purpose of the ritual is not the ritual but the outcome of the ritual which is to become a better being and if the ritual does not make one a better being than one has to find out what will make one a better being and not just continue with empty rituals;

- VIII. The fact that all world religions and systems of spirituality are a one world religion and a one world spirituality if we truly care to impartially know and realize:
  - i. the remarkable similarities between them which are so many as to almost be identical in essence and practice,
  - ii. whatever so-called differences between them are only a different way to the same end,
  - iii. that any interpretation made by any one person or group of any of those religions or spiritualities is only that – an interpretation;
 

the number of interpretations to every religion and spirituality is as many as are the numbers of adherents to it though they may not at all times verbally express it but definitely in the practice of that form of religion or spirituality each lives it according to one's own interpretation,
  - iv. that every interpretation of any religion or spirituality which does not advocate love towards all beings is definitely and without a shadow of doubt an absolute corruption of the uncorrupted essence of that religion or spirituality,
  - v. that every religion and spirituality gradually and surely becomes more of a culture and a ritual and the uncorrupted essence of it becomes forgotten, distorted and suppressed and hence the importance of this Contract in order to revive that uncorrupted essence,
  - vi. If the above goals are not achievable due to whatever limitations persons may have, we can at least try the following:

- a. Help all realize that every religion and spirituality that consciously evolves develops a greater awareness that its adherents are so varied that they all must be welcomed into the community whether they be “strict believers” “atheists” “agnostics” or “moderates”;
- b. Make the differences become sources of expansions of consciousness and progress instead of conflict and the breeding of hatreds and their consequences;
- c. Or in the very least become a source of developing empathic understanding;

IX. Keeping all the above in mind in order to support all work that helps to establish:

The fact that all religions and all forms of spirituality in their uncorrupted essence are in fact a one universal religion and spirituality so that religion and spirituality become an instrument of love between all beings and of love between The Supreme Being and all beings and therefore create:

The Great Reformation and Transformation of All Existing World Religions and Spiritualities to their uncorrupted essence and support their Purpose which is manifesting a one universal system that will fulfill all the needs of all beings by all beings through ethical means.

May this sacred Purpose become manifest.

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# Psychological Amalgamation

## Amalgamation of Education Project

1. Would it be worthy to help all through education become *Beingactualized* which can be defined as *the total incorporation of a way of being* in one's biological, metaphysical, psychological and sociological life that that being *lives fully and continually throughout one's life*?
2. Will Beingactualized in relationship to The Eternal Quest be a worthy endeavor until it is fully manifested everywhere?

In other words, will it be worthy because it will be incorporated into every level of our being which will make us live it fully and continually throughout our lives?

3. If it is worthy how does one create in one's being the state of Beingactuality or Beingactual whether it is for manifesting The Eternal Quest or otherwise?
- I. In other words, how does one bring about the incorporation of a way of being in one's biological, metaphysical, psychological and sociological being that enables one to live if fully and continually throughout one's life?

Does this process happen through the following?

- i. Can it be that the incorporation happens first through the *serious and relatively sustained thoughtfulness* about that way of being till reaching full conviction of its necessity – full conviction meaning:

That the attainment of that way of being is not optional in order for the person to live happily at the biological, metaphysical, psychological and sociological levels, in other words, in one's whole being and non-attainment will be misery at those levels (in one's whole being) as well;

If this type of conviction becomes a reality will that person be able to:

*Withstand and forgo* all biological, metaphysical, psychological and sociological *pain and pleasure* respectively whether in the short, medium or long term in order to exert the necessary effort to live that way of being;

- ii. When one engages in this thoughtfulness does it create feelings about that way of being that bring about in exact proportion to the level of conviction reached changes in one's biological, metaphysical, psychological and sociological being which propel a person to do what is necessary to live that way of being;

- iii. Will the next natural step be living that way of being?



4. If this type of Beingactualized education is required, must this education begin at the earliest stages of development for all in order for more real and lasting change to take place?
  5. Is there a desperate need throughout the world to teach from the earliest age critical and creative thinking in order to advance the fulfillment of all the needs of all beings?
  6. Is there a desperate need to educate all people on the major problems facing humanity in a way where all will be able to do their part in solving them?
  7. Is it of vital need everywhere in the world to have a one unified, world certified, online school and university, free to all who are interested in qualifying for any profession and progressing in their education to whatever level they may desire?
- I. Would this university end all forms of deprivation from an education because of *societal made* financial issues?

II. Is this an ethical absolute?

### **Amalgamation of Technology and Genetics Project**

1. How much are we willing to adopt and improve on all that science and technology has to offer in order to solve our psychopathic tendencies towards “the other”?

### **Amalgamation of Decision Making**

1. Have governments generally been governments of the powerful, by the powerful and for the powerful and if so have we had enough of them?

Has this type of government existed throughout human history and in the present in every country of the world no matter what mask that form of government manifests?

2. Do we *truly and persistently desire* a government of the people, by the people and for the people in the sense of all citizens having the right to *full participation in all decision making of government* through regular online voting until it becomes a reality for the *first time in the history of humanity*?

### **Amalgamation of Translation Project**

1. Do we need to have all work relating to The Purpose and Plan translated into all languages?

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# **Sociological Amalgamation**

## **Amalgamation of Communications Project**

1. Will we have to create a one-world communication system for each category and its subcategories?
2. Should we have every form of media or communications systems freely available for every category and its subcategories?

## **Amalgamation of Laws Project**

1. How can we guarantee that the law is first applied on the rich and powerful everywhere in the world?
2. How can we guarantee that the law become lenient on the poor and powerless - as they do not need any further punishment than they are already experiencing?
3. Is the law really the law of the powerful, by the powerful and for the powerful?
4. Is there a law of the people, by the people and for the people? If there is no such law, should we have it?
5. Should we have all world law aligned with the values, principles and ideals of the Universal Declaration of Human Rights?
6. Should we have world law for all aspects of all categories and subcategories in order to make sure that The Eternal Quest become manifest?

## **Amalgamation of Employment Project**

1. Must employment in every field of life (category and subcategory) become a source of life-long biological, metaphysical, psychological and sociological fulfillment for everyone?
    - I. Will working on The Eternal Quest make this a reality?
  2. Should every category and its subcategories ensure reduction in income inequalities within their own category and subcategories and compared with other categories and subcategories?
- II. Should there be a world agreed upon maximum difference in income between members of the same category and its subcategories and others of other categories and their subcategories?
- i. What should be that maximum?
  - ii. Who will decide it?

- iii. What percentile of people will have to agree with it in order for it to come into manifestation?
- iv. When will it be up for revision and the same process in order to make sure that the incremental eradication of differences is a reality?

3. Do we need to create an Income Equality Scale based on universal consensus in order to rid the world of the destructive and exclusive illusion that one profession is more valuable than another is and therefore more worthy of greater monetary gain?

- I. Do we desperately need to educate ourselves about the untold suffering that less income equal societies face?

4. How do we ensure equality of opportunity for all?

- 5. How can we create a world without unemployment and/or its consequences in spite of the so-called fact of its “impossibility”?

### **Amalgamation of Transport Project**

- 1. Should every category and its subcategories have a free worldwide transportation system for the movement of persons, services, goods and everything else having to do with its work?

Will this help all save considerable amounts of money, time and resources for the furthering of every category and its subcategories?

### **Amalgamation of the United Nations Project**

- 1. Should the work of the United Nations be amalgamated into every category and its subcategories through the following:

#### **United Nations World Relevance Project**

- I. Consultation with the United Nations (UN) to see how the UN and every category and its subcategories can be of help to each other on the following:
  - i. For all to know what the UN is doing that is relevant to their needs fulfillment work;
  - ii. For the UN to know what all others are doing that is relevant to its needs fulfillment work;
  - iii. How the UN and all others can *unite their purposes into one purpose* in order to make reality their needs fulfillment work.

#### **Universal Declaration of Human Rights (UDHR) Project**

- I. In order to manifest the UDHR in reality, all categories and their subcategories can be in relevant consultation with the UN to *find what needs correction and doing so*.

#### UN World Fund Project

- I. The setting up of easily accessible donation boxes or online donations or whatever else that will make easier financially supporting the work of the United Nations in every place of public gathering.

#### UN Evolution Project

- I. All participants taking part in the evolution of the United Nations so that this work becomes the work of all and not a minority through:
- i. the UN making the work of existing UN reform easily understandable to all;
  - ii. allowing for all persons in all societies to vote on the way forward
  - iii. and to suggest other types of reform;

#### **Amalgamation of All Systems Project**

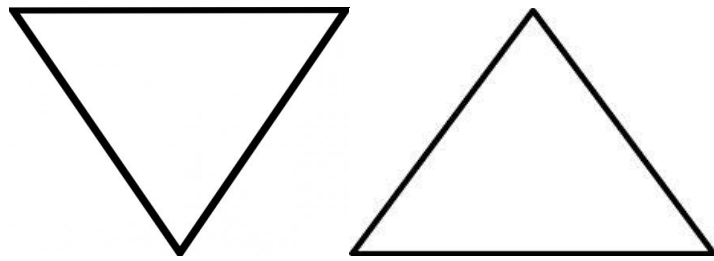
1. As has been stated earlier once behavioral sciences has been through its amalgamation and therefore has created World Behavioral Sciences Union should the next step be amalgamating it with all other healthcare systems (like cardiology, endocrinology and so on which will have gone through the same process) into the World Healthcare Union?

Should they then make whatever necessary adjustments, improvements, innovations and evolution that is necessary to make their world union a better one?

2. If the World Healthcare Union were to amalgamate itself with all other categories that have gone through the same process of creating their own World Unions, will they all then amalgamate into the vehicle of World Systems Amalgamation Project having achieved The Universal Purpose and Plan and attained at last true *World Union*?

It will be a true World Union because it will have fulfilled all the needs of all beings by all beings through ethical means.

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**Twelve:**  
**The Evolution of Cooperation**

1. Whatever one may think, feel or do about this Work or anything else would it not be helpful to think, feel and do whatever is necessary in order to manifest The Eternal Quest?

Is this not what is vital to the past, present and future of all beings?

2. This work is the first critic of itself – it is full of shortcomings. How can it not be?

It has taken on the most ambitious project possible – The Eternal Quest.

3. Should the good, progress and evolution of all beings be our sole desire in all questions, comments, criticisms and answers we may have about this work?
4. Would it not be helpful if all contribute in answering questions, comments, criticisms and answers as this is the work of all beings not anyone being?
5. There are no smart answers here, only the desire of the heart to see the manifestation of The Eternal Quest become a reality.

Do you think we all beings will?

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## **Acknowledgments, Authorship and Contribution**

1. In this work to include some for acknowledgment, influence and reference and to exclude others will be an unjust act - without exception and unequivocally all have a right to this.
2. The authorship of this work does not belong to any individual or institution – it is strictly all beings’ attempt to connect with The Idea of The Eternal Quest.
  - I. It is the intellectual “property” of all - not to be used for any financial or ulterior motive.
- II. Please keep It a Work of Ideas and not persons – It *abhors* the world of personality worship and adoration and loves The Leadership of Loving Ideas – their Values, Principles, Ideals and Manifestation.
- III. In this work, there is no place for any form of egoism, egotistical motivations and ulterior motives. The only motivation is to see The Eternal Quest manifest.
3. There are no rights reserved for it. It is encouraged that every part of it be transmitted, reproduced and stored in every form and by all means; electronic, mechanical, photocopying, recording, or otherwise.
4. It is for answering, correcting, improving, editing, additions or whatever else is necessary if one wants to so that the greatest consent for it amongst beings becomes possible in order to manifest It in reality.

In addition, discarding it all together and building up another theory that can manifest The Eternal Quest is open to anyone wishing to do so.

5. Invitation is open to all to present this work through any media and to try to make it comprehensible for all ages, stages of life and levels of education.
6. There is a request that this original copy remain as it is and every other work based on it called the modified version or whatever other name is appropriate in order for others to have a reference for it as it is.

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## **Thirteen: Conclusion**



Finally, is The Eternal Quest, The Quest of All Times that all beings must do their part in manifesting It if they desire that Evolution of Consciousness and Unending Happiness which all beings have desired for eons but may not have had the full opportunity to do so?

If we do not manifest It will future generations do and if not them then another, but will It be done – is there is no doubt about it?

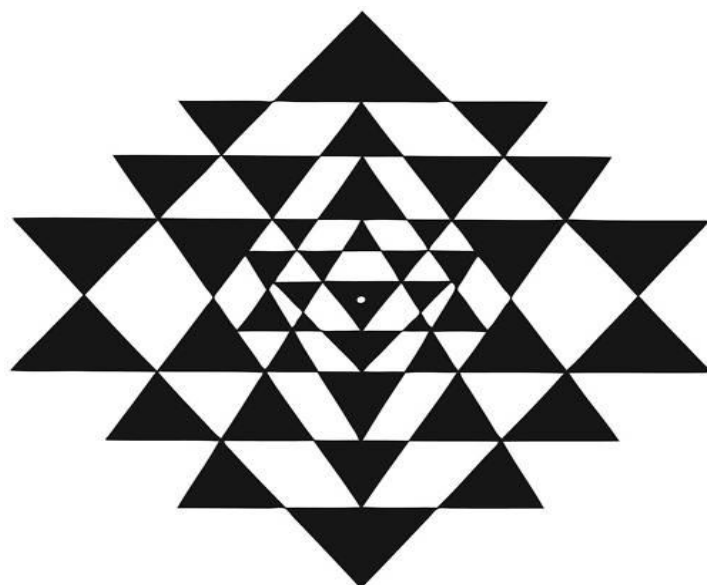
Why not work on It now and for the sake of future generations spare them unnecessary suffering?

Will there come a time when the definition of All Centered Consciousness be known as the fulfillment of all the needs of all beings by all beings through ethical means and will It also define The Will of The Supreme Being?

Is The Eternal Quest, The All Time Purpose and Plan for all beings?

Is It the summary and conclusion of all we are living for?

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*Without a vision, the people perish. King Solomon*



लोकः समस्तसुखिनोभवन्तु

*May all beings everywhere be happy and free.*